

The Baptist Record

“THY KINGDOM COME”

OLD SERIES—VOLUME LXII

Jackson, Miss., Sept. 18, 1941.

NEW SERIES—VOLUME LII. NO. 38.

Who's Who and What's What

Brother L. M. Chapman succeeds Rev. Wayne Todd as pastor of Thirty-Eighth Avenue Church in Hattiesburg.

A new church has been organized near Hattiesburg, a mile south of Woman's College. Brother J. A. Barnhill has been preaching for them, but they will call a man to live on the field.

Pastor J. A. Barnhill will help his brother, D. H., in a two weeks' meeting in New Mexico, beginning Sept. 23.

Pastor W. W. Grafton has resigned the care of Immanuel Church, Hattiesburg to accept a call to Booneville, Arkansas. We are sorry to lose him from Mississippi.

Dr. H. Boyce Moody, who recently resigned the pastorate of First Church, Hattiesburg, will take special studies at the University of Virginia.

Evangelist Barney M. Walker preached in a meeting at East Moss Point, assisting Pastor Montie A. Davis. There were fifteen additions to the church, twelve of them by baptism. Brother Walker is this week in a meeting at Scooba.

Tate County Association seemed to be unusually well attended, and the churches have had a good year. The number of baptisms was larger and the number of churches giving to the cooperative program has considerably increased. Brother M. S. Dougherty was missed, having passed away recently. He has been treasurer for something like 20 years. Pastor W. O. Beatty was reelected moderator, Rev. A. T. Cinnamon vice-moderator, Pastor H. J. Rushing, clerk. Deacon Sam Stevens was elected treasurer and brought a good report on Sunday Schools. The reports were all gotten before the body promptly. Pastor Howe preached a helpful sermon on "Christ and His Church." During the past twelve months a Sunday School Association and a B. T. U. Association have been organized. A stimulating devotional service opened the morning session, led by Dr. A. T. Cinnamon. The editor was permitted to bring a message on The Baptist Record and other Baptists literature at the morning session. We have never seen more to eat than was spread on the table at the noon hour, and the fellowship was all that could be desired. Committees got to work and were ready for the afternoon. The reports on Missions and Education were all read together, and the editor was asked to speak, which he did to people who gave a good hearing. Among the preachers present we recall Brother Mothershead, who acknowledges to being the oldest messenger, Pastors H. L. Martin, W. O. Beatty, N. A. Spencer, A. T. Cinnamon, E. C. Horton, H. J. Rushing, J. A. Huffstatler, Brethren Eoff, Howe and Jones. Among the most interested messengers was a group of elect ladies.

Blue Mountain College opened its sixty-ninth session Thursday, Sept. 11. Dr. R. G. Lee of Memphis made the address and Dr. J. S. Riser led in the invocation. President L. T. Lowrey introduced Dr. Roy C. Phillips, the only new member of the faculty in two years. Miss Grace Philpot of Houston rendered a vocal solo. "Mother" Berry was absent from the opening for the first time at any opening of the school, due to her recent accident. The exercises closed with the singing of the "Alma Mater," and benediction by Rev. Joel Hinson, Methodist pastor.

Ten of the Protestant churches of Bogalusa are sponsoring a city-wide revival to be held Sept. 21 to Oct. 5, at Goodyear Park, with the noted evangelist, Gypsy Smith, Jr., preaching. A temporary tabernacle has been constructed in Goodyear Park and all meetings will be held here at 7:30 p. m., with special morning services to be arranged later.

STUDYING REVELATION

It is well that the Sunday School Lesson Committee has given us several lessons recently from the book of Revelation. It is a book that ought to be studied, and a blessing is pronounced on every one who reads it or hears it read.

To be sure there are some who make the book ridiculous by queer interpretations. But that should not hinder any from reverently studying it and asking God for light on it. No Scripture is fully understood except by the aid of the Holy Spirit.

The book is made up of figures of speech which are not impossible of interpretation. And any proper interpretation must of course be in harmony with the teaching of all the other Scriptures.

It is a picture of God working in the world to establish His Kingdom. It makes manifest that the forces of heaven cooperate with the people of God; and the forces of hell oppose them. The fight is on from start to finish. But the triumph of the kingdom of God is assured.

It is a fight that has been going on from the time when the Son of God went forth on the white horse all down through the successive centuries. At last the kingdom of the world will become the kingdom of our Lord and of His Christ. And what a glorious consummation is given us in the last two chapters. Read it through and ask the Lord to help you understand.

—BR—

Shreveport Baptists, in thirty years have grown from two churches to fourteen; and from 700 to 16,000. Thirty years ago, one person in every thirty of the city's population was a member of a white Baptist church; today one person in every six is a member of a white Baptist church.

Beginning Sept. 28 Pastor J. D. Franks and First Church of Columbus will have an "Inspiration Week" to launch the winter program. Speakers will be Dr. T. L. Holcomb, Miss Kathleen Mallory, Dr. J. A. Stewart of West Point, Mr. Hugh F. Latimer of Memphis, Rev. James H. Street of Durant, Rev. A. L. Goodrich, circulation manager of Baptist Record and Missionary H. H. McMillan of Soochow, China. For the opening day the goal for Sunday School attendance is set at 1,091.

Shreveport Baptists begin a four week's evangelistic campaign September 15.

The North Central and the North Western Mississippi Baptist Pastors' Conferences will hold a fellowship meeting at Batesville Monday, Sept. 22. They will study the Epistle to the Philippians. On the program in the following order are W. E. Lee, M. C. Whitten, Jesse Dorroh, F. M. Purser, J. W. Hicks, L. J. Crumby, David A. Cranford and J. W. T. Siler.

The President of the South Carolina Baptist Convention suggests a plan for increasing the circulation of their state paper, namely, that the Convention give a certain percentage of the cost of the paper going to each subscriber. Our Mississippi Convention reaches the same result by guaranteeing the payment of the deficit.

Rev. B. F. McPhail of Jackson assisted his brother W. H. McPhail in a good meeting one and a half miles east of Grenada. There were eight additions, seven of them by baptism. Brother McPhail's health has become normal and he is ready now to serve wherever the brethren and the Lord desire.

Rev. Charles St. John, who for several years has been superintendent of the Bower Mission in New York City, has been by his physician sent home for an indefinite rest. He is now at Brooksville, Mississippi, and is not allowed to fill any engagements. You may help by joining in prayer for his recovery if it is God's will.

A campaign to supply a Bible to every cell in every jail in every county in Texas is under way. The originator and director of the project is Mr. E. J. Teagarden, Sr., member of the Trinity Baptist Church, Mission, Texas. He is working through the cooperation of the American Bible Society. Letters also asking help in the promotion of this plan have been mailed to Baptist Bible classes in 254 county seats.

Pastor Joe W. Hudson writes that Bethany Church in Jeff Davis County is growing in grace, in numbers and Christian activity. Special credit is given Sunday School Supt. D. A. Magee. Last Sunday 104 out of 115 were present, and 57 in B. T. U. At Bassfield the Sunday School had 78 out of 120 present. A special campaign is planned for improvement. And an effort is now on to pay off church indebtedness.

October 19 is Laymen's Day in our Southern Baptist churches. Secretary Lawson H. Cooke says in the Brotherhood Quarterly that laymen formerly were asked to fill the pulpit on that Sunday; now they are asked to fill the pews. He suggests that laymen carefully examine the church rolls, find out who of the men are not attending regularly, and go after them. Make Oct. 19 a big day in the churches. The pastors are asked to adapt their messages to the occasion.

Associations meeting next week are: Jasper County, Sept. 23 at night and Sept. 24 at Montrose. Zion, Sept. 24-25 at Mt. Zion Church, Eupora, R. F. D. Carroll, Sept. 25 at New Salem, Vaiden, R. F. D.

Rev. J. C. Owen, formerly pastor of Fifteenth Avenue Church, Meridian, goes to Farmington, N. M., where he and his wife will be missionaries to the Navajo Indians.

The mother of Dr. J. O. Williams, Business Manager of the Sunday School Board, died recently at Clanton, Ala.

Rev. Wm. James Robinson now passes the fiftieth milestone in his ministry. His articles have frequently appeared in the Record. He was born in Tennessee, was once pastor at Grenada, Miss., and now lives in Kansas City.

There have been 133 additions to the church at Clinton in the past three Sundays.

Mrs. C. L. Stephens reports a gracious meeting in the Mt. Pleasant Church near Bogalusa. Pastor J. C. Murphy preached with great power. The singing was led by Mr. James Foster of Jackson. There were 29 additions, 24 of them by baptism, the largest number in the history of the church. This is a full-time church and they have great plans for the future. Brother Murphy was graduated from Mississippi College and is now a student in the Baptist Bible Institute.

Pastor J. N. Miller of Church Point, La., again warns our churches against people who come along and solicit advertising and collect in advance, pretending to give away song books. These frauds have been repeatedly exposed, but people who do not read the denominational papers are still victimized. We can't do any good to people who don't read.

Southwestern Seminary opened with nearly 600 students enrolled. There are fewer from foreign countries, due to the war. President Scarborough welcomed the newcomers, with Prof. I. E. Reynolds in charge of the program. Prof. Edwin McNeeley made the opening address. Miss Ruth Mulkey supplies in the place of Prof. Wayne Dunlap who is on leave of absence studying for his Master's Degree in Music. Miss Geraldine Riddell and Mr. Lee McCoy are student assistants in music.

Oregon Memorial Church near Lexington cele-brates its third anniversary Sept. 21. We are sorry not to be able to accept an invitation to see "how the church has grown," as we were present at the organization.

Sparks and Splinters

Announcement comes to us of the resignation of Dr. A. J. Barton from the pastorate of Temple Church, Wilmington, N. C., after eleven years of fruitful service. Dr. Barton does not propose to enter another pastorate, on account of the present condition of his health, but will be available as supply in churches and for a limited number of evangelistic meetings. He has been for fifty years or more prominently connected with various phases of Southern Baptist work. He was born in Jonesboro, Ark., educated at Union University in Jackson, Tenn. He has been pastor in several states and Secretary of Missions in Louisiana and Missouri. He has also served with the Home Mission Board and the Foreign Mission Board. Probably his best known work was a chairman for many years of the Social Service Committee of the Southern Baptist Convention. He will continue to fill this office. His son, W. H. Barton, is pastor in Nashville, and his daughter is the wife of Dr. J. D. Freeman, Mission Secretary in Tennessee. Dr. Barton will make his home for the present in Nashville, Tenn.

Newton Church had ten additions at prayer meeting on Sept. 3 and seventeen on Sunday, Sept. 7. At the evening service the W. M. U. presented a processional of the "Training School Around the World."

Pastor J. R. Eubanks of Tabernacle Church in Greenville baptized five last Sunday, a man 62, two ladies over 50 and two young people. There have been 19 baptized in the past two months and eleven are awaiting baptism.

Pastor E. C. Edwards had Rev. W. C. Stewart of Houston with him every evening August 17-22 in a meeting at Shiloh church in Chickasaw County. The Holy Spirit was poured out on the people. There were 26 additions, 24 by baptism, and two joined other churches. The pastor's heart was thrilled at the manifestation of the grace of God. He says Bro. Stewart is a real soul-winner. The church is doing well; the only church in the county which has paid in full its quota for the Now Club.

A good report of the meeting at Blackwater Church, Kemper County, comes from Mrs. C. L. Key. Pastor O. R. Mosely was assisted by Rev. G. W. Smith, former student of Dr. Mosely. The visiting preacher greatly pleased the church. There were two additions, one by baptism. This is a great old church which celebrated its Centennial recently. The founders were men and women of God. In this spirit the church carries on. A Vacation Bible School was conducted in cooperation with Center Ridge Church, with Pastor Mosely leading. It was the best of the three held so far.

Repeatedly it was printed and never denied that the liquor lord of Louisville had \$250,000.00 to spend for the purpose of repealing the Georgia prohibition law. Whether he spent this money or not, we cannot say. But we can say that the Georgia Legislature, certainly subservient to some outside pressure, forced the people of Georgia to vote in a referendum to repeal the law. The people voted for the prohibition law to remain. Less than two years later, the Georgia Legislature forced the people of Georgia to vote again on the same question. That time the people voted for the prohibition law by ten thousand larger majority than in the first referendum. In the face of all this, the Georgia Legislature, many of whom evidently could not withstand the glow of the golden ore from the mine in Louisville, finally repealed the prohibition law by the suspiciously close margin of one vote.—Christian Index.

Dr. A. E. Prince resigns as pastor of First Church, West Monroe, La., to accept the presidency of Hannibal-LaGrange College at Hannibal, Mo.* He has been greatly blessed in the pastorate, and is president of the Louisiana Convention Board. But he sees a great need and a great future for Christian Education.

President J. R. Sampey says that 550 have applied for admission to the Southern Seminary, the largest number in its history. The W. M. U. Training School gets into their new building and expects 100 young women.

Since the Italians have been driven out of Ethiopia, Protestant missionaries have begun work there.

Miss Traylor, Miss Edwina Robinson and Mrs. A. L. Goodrich were among the Mississippians who attended the alumnae meeting this week of the W. M. U. Training School in Louisville.

We are giving to our readers this week the address of Dr. Geo. W. Truett, made in Dallas at the dedication of the Relief and Annuity Board's new building. Ordinarily we avoid long articles and we have an idea that readers do also. But in this case it is different. There is no preacher whom our people hear with so much gladness. It was a great occasion. The address not only fitted the occasion, it is an inspiration to Baptists in every part of their work. It has a message for every one of us, a message which the world needs, and we are glad to pass most of it on to our people. Be sure to read it.

We, along with a multitude of friends, grieve at the serious illness of Dr. H. M. King, Pastor Emeritus of Calvary Church in Jackson. He is now confined to the Baptist Hospital in Jackson.

The Baptist Record like many religious papers, operates at a financial loss to itself. One of our heavy expenses is in collecting subscription accounts. Every notice costs money. Hundreds of dollars are spent in this way which could be saved. It can be saved if our subscribers will renew promptly. The date of expiration is on the paper, or is known to the church treasurer.

By the authority of the First Baptist Church of Nashville, Tennessee, Brother Eugene C. McKinney, younger son of Deacon and Mrs. B. B. McKinney, was ordained to the full work of the gospel ministry Sunday night, September 7. The following ministers took part in the ordination: Drs. T. L. Holcomb, chairman; Walter M. Gilmore, secretary; W. F. Powell, pastor; Hight C. Moore, N. R. Drummond, Prince E. Burroughs, Homer L. Grice, Clifton J. Allen, all members of the First Church, Nashville. His father, B. B. McKinney, is Musical Editor of the Sunday School Board. He is a junior in Baylor University, and gives promise of great usefulness.

Pastor Wilson W. Boggan reports gracious revival seasons in his four churches. At Gum Grove in Lincoln County there were nineteen received for baptism; at Bethel in Lincoln County there were twenty-five; at Topisaw ten; also at Elmo in Jefferson County there were ten for baptism. Several others came by letter in these churches. Bible schools were held at Gum Grove with 87 enrolled; at Topisaw with 40, and Bethel 43. These were the first ever held at Topisaw and Bethel. A B. T. U. Study Course at Gum Grove had a fine attendance.

The Executive Committee of the Southern Baptist Convention reports total receipts for all south-wide objects for August were \$154,975.90. Of this \$102,774 came through the Cooperative Program; \$31,240.74 designated and \$20,960.43 through the Hundred Thousand Club. The amount from Mississippi for August was \$4,666.98. Through the Cooperative Program \$3,071.81; designated \$577.19 and through the Hundred Thousand Club \$717.98. Total from all states past eight months \$1,565,797.54, more than a 10% increase over last year.

THE WORK GOES FORWARD

(Foreign Mission Board)—Missionary J. E. Lingerfelt reports real progress in the work of the Brazilian church of which he is pastor. The Sunday school attendance has doubled since they began work there and the Training Union is becoming so large that they anticipate reorganizing that department.

Mr. Lingerfelt also states that the Baptist College has opened with an enrollment of something over 160, seventeen of whom are ministerial students, and seven, young women, wishing to be trained for definite Christian service.

On graduating from Carson-Newman College, Mr. and Mrs. Lingerfelt went out to Brazil and worked for five years without definite financial support. In 1938 they received appointment by the Foreign Mission Board and since then have been engaged in educational and evangelistic work at Jaguaquara.

Pastoral Problems

By Norman W. Cox

"BAD DAYS"

Every life has its cloudy days. Into every soul some rain must fall. We, like Simon Peter, would love to live on top of a mountain with a transfigured Lord.

Thank God we do not have to judge life by its bad days. There are good days. There are glorious days for the enjoyment of which we can afford a month of bad weather. Too many of us get in the dumps because of bad days. We exaggerate their significance. If all the preachers resigned that felt like it on Sunday night after a disappointing day, the average church would change pastors every few months. Not a few pastors yield to this impulse. They estimate their work by the way things go on their bad days. We need to remember that a farmer does not quit farming because he has a bad crop year, and a merchant does not sell his store because he loses money during a month now and then. The well-balanced soul knows that life must have its bad days. We thank God for the surplus which the good days create which will sustain us in the time of evil. Life would be very monotonous without bad days. They should challenge us to fight.

—BR—

The Wallerville Baptist Church was blessed by the preaching of the Rev. W. Clyde Howard of Water Valley, Miss., during a series of revival services August 17-31. God honored the prayers of the people and the able, genuine and persuasive preaching of Brother Howard. Fifteen professed their faith in Christ Jesus as Saviour and Lord and thirteen were baptized Sunday, August 31. Included in the group was a man seventy-eight years of age who truly rejoiced in the God of his salvation.

Frank H. Sparks, a Baptist, becomes president of Wabash College, a Presbyterian institution.

It is not enough to publish to the world the cost of crime in America annually. Nor is it sufficient to tell the world how many youthful criminals there are. If we know the facts we should do something about it.

From various sources comes the information that Roman Catholics are putting on a campaign to so change the state constitutions that tax moneys may be used for the support of Catholic parochial schools. This is already done in Mississippi under the guise of aid to the students.

It is an event in religious publications when Dr. G. Campbell Morgan writes a new book. We have just received from the publishers, Fleming H. Revell Co., a 62-page book by Morgan, entitled, "The Voice of the Devil." Four passages of scripture are discussed: "Yea Hath God Said," Gen. 3:1; "Doth Job Fear God for Naught?" from Job; "To Thee Will I Give All This Authority," and the passage in James, "Resist the Devil." The price is 75 cents.

Radio Station KWKH, 1130 Kilocycles, Shreveport, Louisiana, will broadcast gospel messages by Dr. M. E. Dodd each Sunday morning at 7:45 o'clock for five Sundays, beginning Sept. 21.

We believe in freedom of speech, but if there is ever any limitation to be put upon it, we hope it will begin with those who are seeking to make our nation impotent in time of danger.

—BR—

DR. CAUTHEN IN WEST CHINA

(Foreign Mission Board)—Traveling for two bitterly cold days at the rate of three miles an hour, in a crude conveyance carried on the backs of two mules, was the recent experience of Dr. B. J. Cauthen, missionary to China. He says, however, "When we reached Laichowfu our hearts were wonderfully warmed. In six days we saw 131 people make profession of faith in Christ as their Saviour. I wish you might have seen them, old and young, kneeling together."

Dr. and Mrs. Cauthen have been stationed at Hwanghsien since their appointment in 1939, but have recently gone to help establish mission work in West China, with Kwellin as headquarters.

DEDICATORY ADDRESS FOR BAPTIST BUILDING

Dr. George W. Truett, Chairman,
Executive Committee, Relief and Annuity Board,
Dallas, Texas

(Stenographically reported)

Brother Chairman, Honored Visitors and my dear Fellow Workers, All and Each:

Let me say that I think Southern Baptists have done well to locate their youngest child of our four great Baptist Boards here in Dallas, and, speaking for all of us, I give you the unhesitating assurance that the Board is among its friends. The Board is located in the midst of one of the largest Baptist constituencies in the entire world. We have in this community—in Dallas and in the county around us—about 60,000 white Baptists; and we have Negro Baptists—well, it is like counting the sands of the sea. Dr. Chas. T. Alexander, leader of our inter-racial work, says we have something like 30,000 members in Negro Baptist churches in Dallas, so that you have here in this community—in the city of Dallas and the county around—nearly 100,000 Baptists. In this state you have more than 810,000 white Baptists, and it is estimated that there are half that number of negro Baptists, so that in the state you have about 1,200,000 Baptists. They are a great company, and they are loyal, and they are faithful; and they welcome this institution. They mean to conserve and fortify in every way its interests. You are among friends.

This occasion very peculiarly reminds us of the personalities of the friends whose faces look down from the walls upon us. One would like to speak of them all but special reference must be made to the first secretary of this Board, Dr. William Lunsford. The romance of him and his work in this community and in this state, and every memory of him is a new challenge to us who knew him to carry on for God. As the great orator of Athens, Aeschines, said: "A people reveal themselves by the kind of persons whom they delight to honor." Well, all of us today would like to pause as did Henry M. Stanley when he went down the aisle in Westminster Abbey to be married, when he paused and laid a wreath of white roses on the tomb of his noble predecessor, David Livingston. All of us today would like to lay our wreath upon the tomb of Dr. William Lunsford, and equally so upon the tomb of his gentle wife. He carried on for several years, and before he went away, when it was evident that his health was beginning to be precarious, he turned to one and asked him to leave work in the East and come with him—Dr. Thomas J. Watts. A few months later, when Dr. Lunsford put off the mortal coil and went home to be with God, the mantle descended to the shoulders of Dr. Watts to be faithfully carried on in this beautiful and blessed work.

Certainly one of the most timely and praiseworthy movements in all the history of Southern Baptists has been the inauguration of the Relief and Annuity Board and the carrying forward of its very great work. Reference has been made here to two boards, the Sunday School Board with headquarters at Nashville, and the Relief and Annuity Board with headquarters in Dallas. The Sunday School Board, as we have heard, passed a few weeks ago its Golden Jubilee Anniversary, and now this Board is twenty-three years old and is taking a great step forward in the dedication of this building—built by the Board, paid for by the Board, and in a great sense the child, incarnated in beautiful service, by the Board for Christ's cause in general. Some of us were present at the birth of both of these boards. I was present at the birth of the Sunday School Board just fifty years ago. I was just a few weeks old as a preacher and I went with the immortal B. H. Carroll from Waco to the Convention in Birmingham, and saw and heard and felt the interest of that vast occasion when the Sunday School Board was officially launched. It was one of the most epoch-making events in all the life of American Baptists. The currents of history were changed when the Sunday School Board was born in Birmingham fifty years ago; and the currents of history have been changed, and will increasingly be changed, by this youngest institution of the four

great boards, the Relief and Annuity Board, which is now twenty-three years old.

Some of us were present when it was born in Hot Springs twenty-three years ago. One man's name should be called—a man to whom this Board and this denomination owe a debt of gratitude larger than I can say—and that is J. M. Frost, the then Secretary of the Sunday School Board. A far-seeing statesman, a Christian statesman, was he; and away back yonder he made possible the launching of the Relief and Annuity Board by inducing his own board to give for the work of this Board, when it should take shape, \$100,000. We think of that today with utmost appreciation, untold appreciation. Then, as we have heard from our honored Actuary in those pungent sentences he brought us detailing the history of the Relief and Annuity Board, Mr. Rockefeller gave five \$100,000 amounts to the Board and a little before his home-going added \$500,000—making a million dollars; and we heard how our denomination through its cooperative work, has given several millions of dollars to the Board, and how the Board in turn has administered several millions of dollars to the very needy toilworn preachers coming to the end of their ability to labor and coming to their hour of need, and their honored wives, ever the sharers and oftentimes the greatest sufferers in the privations incident to many a preacher's home.

If ever a work was timely and praiseworthy, the inauguration of this Board is that work. This Board has to do with the care of the preacher when comes the period of age and disability and need, and likewise the care of his faithful helpmate, the devoted wife. It is true, as our Actuary has reminded us, that here and there have been statewide efforts in behalf of ministerial relief. We had, nearly sixty years ago, a statewide effort led by the honored and beloved Rev. H. M. Burroughs. Some of us recall the diligence and devotion that were the life and labor of Brother Burroughs fifty years ago in this state. But at last Southern Baptists have come to the crystallization of effort for this great work and now it takes a great step upward and forward in this building. Southern Baptists believe that they ought to take care of their preachers. The preacher by his very life is not a moneymaker. Whenever he begins to swap horses or trade Barlow knives the community wants another preacher, and ought to get another preacher. It is not the function of the preacher to devote himself to the problem of moneymaking. His job is more serious than that, and so a great denomination thoughtfully and sympathetically looks on and says: "We will help you while you go along to lay aside a fund for the rainy day for yourself and for your wife." The congregation pays tribute to him. You can pay the tribute to the pioneer preachers that they deserve—the men who went early and worked late, the men who swam the rivers, who slept out in storms because they couldn't find where to stay in the darkness of the night, the men who so greatly sacrificed and toiled. You can by means of the blessed work of this Board somewhat repay the vast debt to them. The moral and spiritual safety of a nation is very largely in the keeping of a faithful Christian pulpit.

While the great corporations, the banks and the factories and all kinds of corporations are caring for their servants, and while the government is caring for its servants when comes the day of clouds and need, the denomination—Christ's people—are caring for and wanting to care for, rejoice to care for their servants in the Kingdom.

It is a great day to which we have come. One can believe, from the recital here of our Actuary, that when another 27 years have passed, and when this Relief and Annuity Board is fifty years old, like the Sunday School Board is now, there will be a report registered by our children that will fill all the earth with joy. Not a doubt have I that this is to be the unfolding history of this Board. The very romance of Divine Providence has been about the Board from its early beginning to this important hour. One thinks of two Scriptures: "The little one has become a thousand" and "A handful of corn on top of the mountain shakes like Lebanon." This is a great hour. We are reminded today that this building is not only the official home of the Annuity Board but that other

great Baptist agencies likewise are domiciled here. The Board of the Baptist General Convention of Texas is here, and here is the Secretary with his noble army of fellow workers. Here is the Women's Work domiciled, here the Sunday School work and Training Union work and the Baptist Students Union work. Here is the Baptist Foundation, looking after the conservation of funds for great causes; here the endowment secretary, carefully planning for the endowment of our various institutions; here a large song book company, here a vast book store from which there should be released books and Bibles to go to near and far places of the world. And last, but not least, you have here the home of the Baptist Standard, now the largest Baptist weekly paper published in all the world.

So you have here a great combination of leaderships, and it is beautiful to see them together. Every room in this building is now occupied by these interests. It is good to see them in such close proximity and good to see them showing such consideration one for another, these various and important agencies. It is good to see the old doctrine of cooperation magnified and glorified here as it is being done in such close quarters. It is a great principle that every man should honor and should magnify and glorify—the principle of cooperation.

One thinks of McCauley in his eloquent lays paying tribute to ancient Rome, when at her highest and best, in these words:

Then none was for a party
But all were for the State;
Then the great man helped the poor,
And the poor man loved the great.
Then spoils were fairly portioned
Then lands were fairly sold
The Romans were like brothers
In the brave days of old.

Those Romans were like brothers in the great days of old. They magnified the great principle of cooperation, and certainly Baptists, with the independence of our churches and our individualism, need to keep in mind this great note of cooperation. It is easy for us to abuse our liberty.

The prime minister of Canada, following the last World War, over twenty years ago, when he met his official family, in a speech unforgettable—there was one sentence that is unforgettable—said, "What Canada now wants is the tonic of a great task." That is what all our people want today and all the days. That is the constant need of our Baptist people—the TONIC of a great task. Great deeds become great people. We are to incarnate great deeds and to objectify great deeds, and send forth lives of influence to girdle the whole round world.

Moody, when he was dying, said: "Give me the Bible once more." It was laid on his lap, propped up on pillows as he was, and he read the fifth and sixth chapters of John's Gospel and he took his pencil and wrote on the margin: "If God be your partner make your plans large." Now is He our partner? Is He at the head of this great column of millions of Baptists in the Southland? "If God be your partner, make your plans large."

Ability and responsibility—they go together. Responsibility is measured by ability. What we must do we can do. Everybody is agreed that we can do far more than we are doing, incomparably more, fourfold more, tenfold more—and it can be done with the vast army of Baptists that we have. It is time for great deeds. It is time for human betterment and for God's glorification.

A note we are hearing all over the land at this time, from near and far is conservation. They are warning us that we must conserve our forests, conserve our water, conserve our oil, conserve our food—so that, with energies and interests conserved, we shall meet the demands that will come upon us. Now this building stands for the highest type of conservation—conservation of life, conservation of people, conservation of all that is worthy. We want to magnify this note of conservation more and more.

A building was once dedicated and a great educator made the address, and he said, "If you can save one boy by this building your money is well

(Continued on Page Five)

EDITORIALS

THE SECOND STEP

We have already spoken of the first requirement for those in the kingdom of God, a requirement to enter, and a necessary state of mind for any progress in the kingdom. This Jesus expressed when He said, "Blessed are the poor in spirit for theirs is the kingdom of God." This means that one must be conscious of his utter unfitness for fellowship with God, his absolute inability of himself to live in a manner that will satisfy or please God; his utter dependence on the grace of God; his willingness to submit himself wholly to God, to depend entirely on the Lord for guidance, for wisdom, and for ability to live in accordance with His will. This must accompany his entrance into the kingdom and control him in every step of his Christian life. We are wholly dependent on God for wisdom, strength, righteousness and redemption. "He is our strength from day to day." "He is made unto us wisdom from God, and righteousness and sanctification and redemption. He that glorieth, let him glory in the Lord."

That is the first requirement. And now for the second step Jesus says next (Mt. 5:4), "Blessed are they that mourn for they shall be comforted." One who knows his unfitness and uncleanness in the sight of God will be distressed about it. He knows something of the heinousness or sinfulness of sin. He sees himself as God sees him. He recognizes that sin separates him from God, that he cannot be at peace with God, and can have no peace in his own soul as long as sin hides the face of God and stands between him and the attainment of any proper aim or goal in life. Sin destroys or makes impossible everything for which life was given. As long as sin is in the heart and life, the pathway to any excellence is blocked. One who has sinned comes short of the glory of God. He knows if God does not come and abide in him, "life is vain." Disappointment settles upon him like a black cloud. All the light of life is shut out. In his distress and despair he can only call on the Lord. He alone can help.

This attitude of mind will help one to become a Christian. And after he becomes a Christian, that same distress will come to him when he sins, or when he realizes that he has offended God. It was this that made Isaiah cry out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

We are distressed both because of our own sins, and because of the sins of those around us. It is sin that distresses us whether it be in ourselves or in others. Of Lot it was said, 2 Peter 2:7, that he was "sore distressed by the lascivious life of the wicked, for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds." The world will never get better until Christians are sore distressed because of its sin.

And now Jesus says, "Blessed are they that mourn, for they shall be comforted." Men used often to quote the words, "When Zion travailed, children were brought forth." Let us hope that travail days are not done. "They shall be comforted." Here is a Bible verse whose full meaning we should not fail to get. Isaiah said of Jesus, "He shall see the travail of his soul and shall be satisfied." And Isaiah is one of the first to use that verb comfort. In the turning point of his prophecy (fortieth chapter) hear his great gospel message: "Comfort ye, comfort ye my people, saith your God." The comfort and blessing of the gospel come to the distressed. You will not fail to recall that this is the word used of the Holy Spirit, the Comforter, the one who comes along beside you to fulfill every righteous longing. The Holy Spirit does bring to us that for which in our distress of soul we long for and for which we call on God.

—BR—

Dr. Kyle M. Yates of the Louisville Seminary has supplied acceptably for two months the pulpit of Walnut Street Church, Louisville. He will again undertake this work October 1 and continue until the church has secured a successor to Dr. Finley W. Gibson.

PICTURES OF JESUS

Whom Makest Thou Thyself?

The Pharisees considered that they had a right to challenge anybody who dared to invade their territory as religious instructor or leader. They were jealous of their prerogative as the self-appointed and sole leaders of religious opinion or executors of ecclesiastical authority. They sent a deputation to John the Baptist to ask, "What sayest thou of thyself?" "Who art thou?" John's answer was not very satisfactory to them. It was a virtual renunciation of any claim of theirs to question him.

And when Jesus came to Jerusalem alone, He seemed to be invading their hitherto unchallenged preserves. They couldn't abide Him. They virtually said, "Who do you think you are?" It is interesting to see how Jesus met them in their own territory, which Jesus calls "My Father's House."

In the eighth chapter of John we have a picture of Jesus which He may be said to draw Himself. They ask Him in the twenty-fifth verse, "Who art thou?" And in the fifty-third verse they ask again, "Whom makest thou thyself?" It is this self-drawn portrait of Jesus that is given us in this eighth chapter of John.

At the beginning, in verse 12, Jesus draws their fire by the bold announcement, "I am the Light of the world." He did not hesitate to push aside every religious authority and instructor. He waved from the stage all other pretenders or prophets. He accepts and announces sole responsibility for the guidance of men's souls. The stars fade what the sun rises. It is saying in another way when He had said before, "Call no man your teacher; one is your teacher even the Christ." It is saying what He later put in these words: "I am the shepherd of the sheep; all that came before me were thieves and robbers."

It is a claim to universal spiritual sovereignty. He is the light "OF THE WORLD." There can be no "eclectic religion." There can be no compromises or combinations with others. Just as Jehovah had said, "I the Lord thy God am One Lord; thou shalt have no other God beside me," Jesus here lays claim to the sole allegiance of every soul on earth. "There is none other name given under heaven among men, whereby men must be saved." "He is Lord of all." Jesus admits no rivals; no equals; no collaborators on the same plane with Him. There is a blackout of all competitors, of all substitutes, of all counterfeits. Those that propose a combination or compromise with other religious leaders, are denying the claims of Jesus.

The words were so bold, it is doubtful if the Pharisees at first took them in. All they could say out of their stupidity was to complain that He was "bearing witness of Himself." And Jesus said, "Yes, I am bearing witness of myself, for I am the only one who knows all the facts." If a stranger comes into your midst and you do not know whence he came or whither he is going, how are you going to find out who he is except by inquiring of him and getting what he has to say of himself. It must begin here, however, it may be confirmed later. Jesus was the only one who knew whence He came and whither He went. That's the place to find out.

But Jesus did have another witness. Two witnesses were all their law required. Jesus was one witness and His Father was the second. "I am he that beareth witness of myself, and the Father that sent me beareth witness of me." Jesus was referring here to the miracles or signs which He did, and of which Nicodemus had spoken when He said, "We know that no man can do these signs that thou doest except God be with him."

—BR—

Evangelist S. E. Tull of Hazlehurst preached in three meetings for me, Newhebron, Fork and Pleasant Hill Churches. Some were baptized in each church as a result of each meeting. Brother Tull is a fine fellow to associate with. He is a good preacher and stays on the gospel track. He has an analytical mind which makes it easy and interesting to follow. He is a student of the Bible. I enjoyed every hour we were together.—B. E. Phillips.

PICTURES OF JESUS

Looking Deeper

This is not another picture of Jesus, but a further and deeper look into the same picture we have had, the one in the eighth chapter of John. We saw Him as the light of the world who needed no other witness than that He gave of Himself and the Father gave of Him. To a Jew who believed that only God could so speak these were words of blasphemy. They were indeed, if they were not true. For just such words the Sanhedrin voted to put him to death, for death was the penalty for blasphemy under Jewish law.

But John says, "These words spake he in the treasury, as he taught in the temple; and no man took him; because his hour was not yet come. He said therefore unto them I go away and ye shall seek me, and shall die in your sin." Here Jesus comes to the heart of all the trouble—sin. He has to come to this before He can do men any good. He is the Saviour from sin, and until and unless this is attended to, all the instruction in the world will do no good. He is the light of the world, but of what avail is light to a man whose eyes are blinded—blinded by sin? He and we must come to grips with this: "Except ye shall believe that I am he ye shall die in your sins."

Know that Jesus was speaking this with a breaking heart. When He sees Jerusalem on that last visit He broke out into loud crying: "Your house is left unto you desolate." And here in this eighth chapter of John, He is speaking with a heavy heart: "I go away, and ye shall seek me, and ye shall die in your sin." Here was the purpose of His coming into the world, to save men from sin. All the light that He brings will do no good unless this is accomplished. "The light shineth in darkness." "Men love darkness rather than light because their deeds are evil."

They could understand nothing of what he said. "Will he kill himself?" "Who art thou?" And speaking of sin makes him think of the cross: "When ye have lifted up the Son of man then shall ye know that I am he, and that I do nothing of myself, but all under the Father's direction, and that He is with me in it all." This appeal reached some of them. It is even said, "Many believed on him." When you get down to sin, you are down where people live. If Calvin Coolidge's preacher was talking about sin, he was on the right track.

Jesus is trying to sift out the wheat from the chaff, to help men to come to definite action, to positive and outspoken conviction, to separate themselves and commit themselves fully to Him. He said, "If ye abide in my word, then are ye truly my disciples, and ye shall know the truth and the truth shall make you free."

Those on the edge of decision were offended. Their pride was stung. They protested that they had never been in bondage; they were Abraham's seed. But Jesus brings them back to the reality of sin. That is the bondage he is talking about. Any man who sins becomes its bond slave, not just some kinds of sin as drunkenness, but any sin. It is from this that Jesus came to save them, to free them. And it is possible to free them, for under the law a man did not have to continue a slave. He could be set free. And if the Son shall make you free ye shall be free indeed. If a man has a son he will forever remain a son, but a slave does not have to remain a slave. They were fortunate

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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DEDICATORY ADDRESS FOR BAPTIST BUILDING

(Continued from Page Three)

spent." A practical, hard-headed financier asked him, "Isn't that exaggeration? You said that if we could save ONE boy the money would be well spent. Is that so?" and he said, "It would be if it were MY boy."

Melancthon, a great scholar and philosopher of the Reformation, wisely said "Rightly to train one youth is a greater achievement than the conquest of Troy." Conservation is the avoidance of waste. A building like this is a plea for increased and enlarged efficiency among all our people. I wonder if you have ever read that great essay of William James, one of the greatest any man has ever written in modern times, "The Latent Powers of Man"? It is perhaps out of print, but get it if you can and read it. It is one of the most challenging messages any man could write. It is high time that latent powers of Baptists be found and challenged. Responsibility is measured by ability. We must do far more than we are doing. A motto in the young people's society in another land is blazoned on its banners—"Use us or lose us." We must use our great Baptist family or they will slip away—increasingly slip away.

Isaiah said "Put on thy strength, O Zion; put on thy strength." Incomparably more strength can be laid on the altar. An occasion like this calls for us to utilize all the latent powers of our people for the making of a better world and the glorifying of God. Here come in our journals, and our book stores. We have here in this building a great book store, jointly owned and conducted by the Baptist General Convention of Texas and the Sunday School Board of Nashville. Oftentimes one book changes a life. Everybody should be a champion, a protagonist, for good literature and every Baptist paper should have the unhesitating and wholehearted support of every Baptist in the land. Why should there be any family in Texas that does not regularly receive the Baptist Standard? Oh, what neglect! If anybody is left out, somebody is neglecting his duty. May be the pastor, or this one, or that one—somebody is negligent. There should not be one Baptist family in the state left out of reading regularly the weekly Baptist paper, with its many-sided points of interest and information for the uplifting and enlistment and betterment of our people.

Ideas rule the world. A country is known by its ideas. A denomination is moulded by its chief ideas. If the denominational standards are small, we will have a small church. Ideas rule the world. Victor Hugo well said that there is no power on earth comparable to that of an idea turned loose among the people; and Napoleon said that there was no force on earth that could resist the invasion of an idea. He said, "I know how to meet soldiers with other soldiers, but I don't know how to resist the invasion of an idea." Now, more than ever—fiftyfold more, a hundredfold more—more than ever before our Baptist people ought to magnify the printing press. It is the chief mechanical contribution that man has made. By means of the printing press we are the heirs of the wisest thoughts of the best men and women through the ages. Through the printing press we have a transcription of the very thoughts of God in His Holy Book. Our people should rise early and late to magnify and glorify the printing press. It should be written in letters of fire across our consciousness—THE PRINTING PRESS.

Two great ideas of the world are now in mortal combat—totalitarianism against individualism. It is a battle to the finish. The world is running in rivers of blood because of the conflict of these two great ideas. We must come to Christ's viewpoint of the sacredness of individuality, the worth of the individual. Every individual is of more worth than every acre of the earth's soil. The sacredness of the personality—we will say it everywhere—the immeasurable value of the individual. We will say it in our books and tracts, in our denominational papers and books, and they will be the counterpart, in actions and spirit, of the Acts of the Apostles, way back yonder. The time has come for us to glorify the printed page more than ever in all the world.

Here comes in our great plea for our separate

and distinct ideas for our denomination. I am a denominationalist, not a sectarian at all. I say with Paul: "Grace be with all them that love the Lord Jesus Christ in all sincerity." I believe God has a work for our denomination, and I want our people to carry out that purpose. If that purpose is trifled with, God's kingdom has others. He can mobilize; and I want our Baptist people, on a day like this, from a high vantage ground like this, to take a great step upward and forward. Our plea for the worth and the inalienable, God-given right of the individual to worship God according to the dictates of his conscience we must never lose sight of. There must be no interference from the state or anyone. Our plea is for the absolute liberty of conscience, not for tolerance but for liberty. Toleration implies that somebody falsely claims the right to be tolerant. Toleration comes from man. Liberty comes from God. The contention of our Baptist people—consistent, insistent, persistent, is that every individual must be allowed to worship God in his own way, and nobody must dare to interpose or interfere, and to do so is a defamation of the rights of the Son of God and is untenable. Therefore we are pronounced in our teaching about religious liberty and its inevitable corollary, namely the separation of church and state. Whenever the state undertakes to play the part of the church, or the church undertakes to play the part of the state, you have a Pandora's box of mischief that will flood and fill the land; and in this country, with such a heritage purchased at such a price by our fathers, such a thing as picking a representative from this country to go to any religious body in the world is a perversion of the whole history of our people.

Let Caesar's dues be paid
To Caesar and his throne;
But consciences and souls were made
To be the Lord's alone.

We are in the world to save the word and do our highest and best till the sunset hour shall come for us. Here is the great lesson. The test of life is unselfish service. It is the great Master's test of life. "By their fruits ye shall know them." The world wants the right kind of service. Its ignorance cannot be dissipated, its wrongs cannot be righted, and its grievances cannot be redressed or its injustices corrected except by the right kind of service. Faith is powerful, faith is advantageous, faith is alive, faith is valuable, in proportion as it arises in service. Great believers are always great doers. Witness Moses, witness the Old Testament.

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—BR—

PICTURES OF JESUS

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in being slaves of sin and not sons. The devil can never be saved, nor can any of his angels, but men can. Jesus holds out and proclaims this hope. And he offers to free them.

They deny any sort of slavery. But he shows that they are in bondage to sin. They were seeking to kill him. They had murder in their hearts. And they were without provocation. He said he had only told them the truth. And he adds the challenge, Which of you convicteth me of sin? They wanted to kill him just because he told the truth, and because he was without sin.

They proved that they were of their father the devil, because he was a liar and abode not in the truth. He was also a "murderer from the beginning." They were of the devil, and he was of God. That was the cause of the antagonism.

The last thing which brought the murderous purpose of their hearts to their fingertips, when they took up stones to kill him, was his saying that if a man kept his word, he would not see death. They replied that all the patriarchs and prophets died. "Whom makest thou thyself?" He told them that Abraham "saw my day and was glad." They hooted and raved. But he calmly said, "Before Abraham was born, I am." He was the eternal, the one in whom life itself belonged. He always IS, the unchangeable God.

This was too much for them; so they took up stones to stone him, but he proved the truth of what he said by walking quietly out of the temple, unhurt.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

Even though the pastor, Rev. A. S. Johnson, was away in a meeting, the folks came to church. In fact, the house was well filled at both services. AND the Sunday school attendance was up from the previous Sunday. This proves that people can attend even if the pastor is away.

Brother Johnson has the work well organized and his workers work. We also heard several people express admiration for their pastor and his ability as a preacher.

Just now the "NOW" Club is first in their thinking. We are greatly indebted to Brethren Bain and Cranford for handling the program for the visiting preacher.

Hinds County now has Record readers listed as follows: Beulah 1; BETHESDA 58; CLINTON 153; Edwards 1; CALVARY 711; PARKWAY 102; Davis Memorial 2; Northside 8; First Jackson 46; Jackson miscellaneous 28; SOUTHSIDE 60; Oakley 1; Old Men's Home 2; POCAHONTAS 19; Raymond 5; Salem 2; SIWELL 15; TERRY 74; Utica 2.

Maben

The work at Maben, under the leadership of Pastor John W. Cook is making progress. A parsonage is under construction and the pastor expects to occupy it by October 1st. The congregations are growing and now that the EVERY FAMILY Plan is in operation, the pastor expects to see the interest increase. The Sunday school led by Superintendent M. C. Dalton is growing as is the B. T. U. under the direction of Arthur Bell Gammill. The W. M. U. continues to do things under the leadership of its president, Mrs. W. D. Johnson.

Oktibbeha County has Record readers listed as follows: Bethesda 1; LONGVIEW 35; MABEN 33; Starkville 11; STURGIS 39; Wake Forest 9.

God's Storehouse Plan at Knoxo

"We have been using God's Storehouse Plan at Knoxo for one year. For the first eight months of this year our gifts through the Cooperative Program amount to twice as much as for all last year. In addition to this increase a note was paid off at the bank, a new roof put on the church, pastor's salary doubled and money in the bank. Inform the people and they will respond—to the Record—to the Bible plan of financing His work."

"M. J. GILBERT, Pastor."

(Note—They also have a nice list of Record readers at Knoxo.—A. L. G.)

East Central Mississippi Baptist Pastors' Conference

The newest Baptist pastors' conference in Mississippi is the East Central. The regular meeting place is Starkville. Officers have been elected as follows: President, John W. Cook, Maben; Vice-President, Van H. Hardin, Ackerman; Secretary, Harold Douglass, Mathiston; Program Chairman, J. A. Stewart, West Point; Chorister, Niles Puckett, Brooksville. The conference plans to meet monthly on Monday after the first Sunday.

Watching the E F Churches Go

(Clippings from recent issue of the Record)

POPLARVILLE: Our church is now in a fine condition spiritually and financially. And we are enjoying one of the finest spirits of cooperation we have ever seen. (Why not? Poplarville is an EVERY FAMILY church with 192 Records going into the homes of that church.)

SOUTHSIDE JACKSON: In two years, Southside has grown from a mission to an organized church of over 300 members. Today we have a church building paid for. Already our growth calls for Sunday School and Training Unions. (Such growth

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tament and the New Testament, witness Austin and Houston and the great men in the history of our country, witness the long life and stories of great achievements of the country, and it is written clearly that great believers are great doers.

There are three philosophies of life: The first is, "The world is his and I am going to take it away from him." And they are working pretty hard to do that in some parts of the world today. The second is, "The world is mine and I am going to keep it." There's your miser. If a man's conception of life is that he will get and keep all he can for himself he is a miser—whether of money or of other things. The third philosophy is, "The world is ours and I am going to share it to the last limit of my power with my fellow humanity to make a better world." That is the meaning of life. That is the Master's clear teaching as to the mission and meaning of life. Paul stated, "I am debtor to Jew and Gentile, slave and free, the strong and the weak, to all people." He states the great principle for all of us. He said, "I owe myself to humanity." And he did. We can say the same. I owe myself to humanity—to Texas, to the Southland and to all the world—to Europe, to Africa and to Asia—and I must pay this debt.

When little Wilhelmina was crowned Queen of Holland the happy little girl, too young to realize the gravity of the occasion, with thousands of people cheering her, was unable to take it all in and said, "Mamma, do all these people belong to me?" And the mother smiled and said, "No, my dear child, you belong to all these people." We are in the world to serve it with our most unselfish and helpful service. We have no faith in a religion that does not express itself in a worthy service for needy humanity.

How are we going to dedicate this building? We make a mockery of this occasion unless we ourselves personally take a great step upward and forward in the dedication of our lives to service, to God. There can be no substitutes. God asks for our lives. "The gift without the giver is bare." If we go our ways, whistle and twiddle our thumbs, today, without renewing the dedication of our lives to His service, we have failed to meet our responsibility here. Renewed dedication, deeper consecration, is called for; larger, worthier service-ability is called for. If we go away without that conception of this occasion we have missed the meaning of the whole thing.

I saw a great ranch dedicated in my youth. Years ago in the great West I preached to a large company of cowboys in a series of special meetings. One day I preached on the text: "Ye are not your own, ye are bought with a price; therefore, glorify God in your body and in your spirit which are His." The emphasis of the sermon was that we and all that we have belong to Christ by the threefold claim of creation, redemption and preservation. We are not in the world, I said, primarily to make a living. We are to make a living but that is just a passing incident. We are in the world to glorify God in the building and living of the right kind of life. At the close of the sermon one of those big, brawny men asked me to wait until he could have a chance to say a word to me. We went up the canyon for more than a mile and as we walked along his great chest rose and fell. Something was on his heart, and at least when we were far away from everybody, he said: "I want to dedicate my ranch to God. I didn't know until this morning that the thousands of cattle grazing over all the thousands of acres of land belonged to God." I said, "Yes, they do, every one of them." He said, "I never did know that until this morning. I want you to tell the Lord I will be His steward from now on." And he was until he died. I never saw a better one. He said, "When you get through telling Him how I want to be His steward for this ranch I have something else I want to tell Him—something I can tell Him better than you can." I prayed, and all along he repeated the cowboy's "amen"—"Yes, Master." When it was over, I told him to tell the Master what was going on in his mind. He was sobbing and bowing his face to the very ground in great humility, he said: "Now, Master, am I not in a position to give you

my wild boy? His mother and I have lost all control over him; but I want to give him to you today and want you to save him for your glory." We walked back without saying a word. There are times when thoughts are too serious for words.

When night came on, I stood before those cowboys again and in a few minutes a young man stood up and sobbed aloud. Those men were on their feet, and there was the father sobbing his big heart out, and before the boy could get to him he said, "Daddy, I can't wait till that man is through with his sermon to tell you I am saved. The Master has saved me tonight." Do you doubt that there was a vital connection between the home-coming of that wild son and his father's dedication of both property and son in his prayer a few hours before? "Delight thyself also in the Lord and He shall give thee the desires of thine heart." There can be no substitutes for the gift of life in Christ and His cause. We will not win religious battles unless we give our lives. The time has come to make a great step upward and forward and to make it without delay in the name of Jesus. Christ's call to us always and everywhere is "I seek not yours but you."

Dr. Glover of England said the reason the early Christians made such an impression on the pagan world around them was they out-thought and out-lived and out-died the heathen world around them. Even so, we today must out-think and out-live and out-die the unbelieving world around us. The time has come for a rededication of our lives to God, and we will say with the poet Whittier:

Our fathers to their graves have gone,
Their strife is past, their triumphs won,
But bigger tasks await the race
Which comes to take their honored place,
A mortal warfare with the crime
And folly of an evil time.

So let it be, in God's own sight
We'll gird us for our coming fight;
And strong in Him whose cause is ours,
In conflict with unholy powers,
We'll grasp the weapons God has given,
The light and truth and love of heaven.

—BR—

THE POST-WAR WORLD

The question of what sort of a world we will have after this war is over keeps coming up. It is joined with the question, of course, as to what the nations are now fighting for. Rather it is another form of the same question. In this it is not different apparently from the first World War of twenty-five years ago.

Because the ends for which the first World War were not achieved this one had to be fought. It is quite the habit now to speak lightly of Woodrow Wilson's slogans about "a war to end war" and "making the world safe for democracy." The trouble, in that case, was not with the slogans, nor even with the war, but with those on both sides of the Atlantic who bungled things after the war.

And that brings us to speak of one condition of peace which is now being advocated in some quarters; namely, that the terms of peace must be such as to assure that the nations will hereafter not be controlled by force, but mutual good will. That all sounds very nice. But it is worse than puerile; it is infantile in its simplicity.

Just try that in your court house, the next time criminals are called into court. The government of states has never been based on anything else than force and never will be until the kingdom of the world has become the kingdom of our Lord and of His Christ. And that is not yet. Do you say that is not a Christian conception? We insist that it is the very essential teaching of the New Testament with regard to civil government. It is based upon force and dependent on force for its own perpetuity. There are two governments in the world. One is the kingdom of God, whose administration is in the churches. The other is the powers that be, the rulers of this world, the institution of civil government which is ordained of God and is administered through civil officers. The symbol of this government is the sword; it is for the punishment of evil doers. Jesus recognized this kind of government and told the people to be subject to it. Civil government has no way of

GOING PLACES

(Continued from Page Five)

by E F churches is not unusual. Southside adopted the E F plan soon after its organization.)

Crosby Church marked the third anniversary of its pastor, W. C. Wood, on the second Sunday in June. There were eight additions that day. Crosby is an E F church (100 names). Though a half-time church, Crosby sent the pastor to the State Convention, to State Evangelistic Conference, and to the Southern Baptist Convention, paying all expenses. One month ago the church raised the pastor's salary \$300.00 per year. Growing Sunday School and its space demands led to downtown men's Bible class organization. Prof. Carl Wilson, superintendent of the Crosby School System, is the class' teacher. The pastor recently taught a class of twenty, "Building a Standard Sunday School." B. T. U. and W. M. U. are alive and aggressive, even during summer months. New deacons-elect to be ordained next week, Johnny Harfield, church clerk, and E. E. McCarty, Sunday School superintendent.—W. C. Wood, Pastor.—Just the usual good report from an E F church.

Members of the Drew Baptist Church recently observed "open house" at the church in order that interested persons might look over the many improvements which had been made recently. The basement of the church has been completely remodeled with permanent, plastered walls taking the place of beaverboard partitions put in a number of years ago. The junior department has been equipped with "efficiency class booths" as recommended by the architectural department of the Sunday School Board. Other departments have been modernized, adequate rest rooms have been provided, the kitchen equipped with built-in cabinets and a gas stove, and extensive additions have been made to the heating plant. Pastor Spell and his people are greatly rejoiced over the work and over the spirit of the entire membership of the church.—E F churches do go places.

New Hope, Leake County: "Am sending money order for \$11.25, \$2.00 for the Five Thousand Club, the balance for the Cooperative Program. I believe this makes about \$20.00 for the Cooperative Program from the New Hope Baptist Church, Leake County, for 1940, whereas we have been sending in just a few dollars each year before. This is just a poor country church. We started taking an offering at each service two Sundays a month, and this 15 per cent went to the Cooperative Program, the balance to our pastor, Rev. Kelda Moore, who is only 21 years of age, a senior at Mississippi College, pupil of Dr. Patterson, and expects to attend the Theological Seminary next year. We feel he will make a mark in the religious world.

"We all love him very much, and he has been a great help to our church as pastor last year, and we have him back for this year."—The E F plan helps pastors lead their churches to greater heights.

requiring obedience except by force. That is the legitimate and God-appointed method.

That is true of a city, a county, a state and a nation. And if there are to be international law and agreements they must be enforceable by sanctions. It is folly to talk about a league of nations without sanctions. It was the failure to apply sanctions that made the governments of Japan and Italy and Germany bloody butchers who over-ran other lands.

And when this world war is over (as pray God it may be soon) somebody has got to have the power and use it to enforce the terms of peace and make it possible for nations to live together and work together. Do you want Hitler to do it? Does any nation outside of Germany want him to do it? Shall the things which he stands for be accepted as the standards of conduct? You may take your choice between him and those who fight against him. One or the other will have to enforce conditions of peace, yes, even determine conditions of peace. The notion that anybody, or nation, or group of nations can keep the peace of the world by simply saying "Pax vobiscum," is too infantile for consideration. Force is the final resort in all worldly government.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I

"YE SHALL BE WITNESSES UNTO ME both in Jerusalem, AND IN ALL JUDEA, and in Samaria, and unto the uttermost part of the earth."

"Ye are my witnesses that I am God."

STATE MISSION SEASON

W. M. U. WEEK OF PRAYER

September 16-18

STATE MISSION DAY IN SUNDAY SCHOOL
October 26

Let us be faithful in prayer and study that we may be faithful in our witness to our God. May our gifts to State Missions this season bear testimony of our love to Him, our Father, our God, our Saviour.

II

Two fine congregations greeted us at Charleston. Pastor D. T. Cranford has made a good start in the work. The people are happy. In fine home of Ned Rice. A good host to us. Mrs. Ned Rice, the president of W. M. U. of Mississippi, who knows how to say the right thing in a beautiful way, was of course present in both services. Met several friends of other days. Two additions by letter.

III

We have not been able to get in two full weeks vacation either year in this work. We "almost" did it this time, however. Went fishing again for two days—one 5½ pounder, one 8½ pounder and 25-30 smaller ones. That was by real scales. Many "disciples" have been fishermen. We hope yet to qualify.

IV

Anybody would enjoy helping out that great-hearted Baptist preacher, G. O. Parker, Magee. Good congregations. Mrs. X. O. Steele, who has the fine children's page in Baptist Record was there with her family. We knew them in Mississippi College days. X. O. used to "put them over the plate."

In the afternoon we preached at Poplar Springs Church. Good crowd. Many questions asked, as, "Do those people around the world really believe the Gospel?" "What of those who die without the Gospel?" "How is the Now Club coming?", etc.

V

Clinton Baptists generally are delighted with Pastor James L. Sullivan, Mrs. Sullivan, and little Miss Mary Beth. Fine workers in a place of great opportunity. We join Mississippi Baptists in welcoming them "back home."

VI

We were happy to have a visit from the E. S. Coles, Philadelphia. They were on an errand of helpfulness to another. That is typical of the entire Cole family. Mr. Cole is one of our many spiritual laymen. Mrs. Cole is one of the best B. T. U. directors, etc. Great friends.

VII

We are sure Mississippi Baptist readers of the Baptist Record read with discrimination. Therefore, we are sure you realize that the Writer did not authorize the immodest signature to the two articles in the Baptist Record of September 4th issue.

Comparatively few mistakes occur in the Baptist Record, or in other papers read by us, yet, the mistake usually stands out in our thinking while we forget the volume of correct printed material.

VII

THE HIGH COST OF KILLING

Tom M. Olson in NOW

Senator Homer T. Bone says: "It cost about seventy-five cents to kill a man in Caesar's time. The price rose to about \$3,000 per man during the Napoleonic wars; to \$5,000 in the American Civil War; and then to \$21,000 per man in the World

War. Estimates for the present war indicate that it will cost the warring countries not less than \$50,000 for each man killed."

There is one killing in Caesar's time which is of special interest.

It was during the reign of Caesar that the "Prince of Life" was killed and the traitorous work of betraying Him was agreed upon by the chief priests, scribes and Judas for the paltry sum of "thirty pieces of silver" (Luke 22:1-6).

The money failed to do Judas any good, for when he saw that the Lord Jesus was condemned, he was smitten with remorse and admitted that he had sinned in betraying to death the innocent One.

When the chief priests and elders tauntingly said: "What is that to us?" Judas threw the thirty pieces of silver in the temple and departed, choosing the coward's way out—self-destruction (Matt. 27:3-5).

There can be no true gain to anyone selling the Lord Jesus Christ. Such action spells loss here and hereafter.

The proper action is to "receive" Him; for "as many as received Him to them gave He power (or right) to become the sons of God, even to them that believe on His name" (John 1:12).

Not all sell him for money—some do it for "a selfish aim," others for "a fleeting trifle," and still others for "an empty name," as F. C. Blane points out in the following striking poem:

Thirty pieces of silver
For the Lord of Life they gave;
Thirty pieces of silver—
Only the price of a slave!
But it was the priestly value
Of the Holy One of God;
They weighed it out in the temple,
The price of the Saviour's blood.

Thirty pieces of silver
Laid in Iscariot's hand;
Thirty pieces of silver
And the aid of an armed band,
Like a lamb that is led to the slaughter,
Brought the humbled Son of God
At midnight from the garden
Where His sweat had been like blood.

Thirty pieces of silver
Burns on the traitor's brain;
Thirty pieces of silver!
O it is hellish gain!
"I have sinned and betrayed the guiltless!"
He cried, with a fevered breath;
And he cast them down in the temple,
And rushed to a madman's death.

Thirty pieces of silver
Lay in the House of God;
Thirty pieces of silver,
But O, 'twas the price of blood!
And so for a place to bury
The strangers in, they gave
The price of their own Messiah,
Who lay in a borrowed grave.

It may not be for silver,
It may not be for gold,
But still by tens of thousands
Is this precious Saviour sold,
Sold for a godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
Sold for an empty name.

Sold in the mart of Science,
Sold in the seat of Power,
Sold in the shrine of Fortune,
Sold in Pleasure's bower,
Sold where the awful bargain
None but God's eye can see!
Ponder, my soul the question:
Shall He be sold by thee?

Sold! O God, what a moment!
Stifled is conscience's voice!
Sold! And a weeping angel
Records the fatal choice.
Sold! But the price of the Saviour
To a living coal shall turn,
With the pangs of remorse for ever
Deep in the soul to burn.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A DEBTLESS DENOMINATION BEFORE 1945

I

Friends, Now is the time to give attention to the Now Club. Do your best personally! Help your fellows in your church! Pray about it! Talk about it! Push it! Give money to it! Get others to do the same.

September, October, and November receipts will determine the bonds taken up December 1st.

II

Many of you have already heard that we have secured a reduction of interest on \$25,000 primary obligations, bringing it down from 5-6% to 3%. You had a real part in that. The bankers believe in your religion

III

Pastor O. S. Sims, pastor of Oak Grove Church, Bonita, Mississippi, writes that the church has accepted its Now Club goal. They have been and will continue making monthly payments. This is the spirit that makes for victory.

No. 2461 for \$36, No. 2460 for \$36, No. 2459 for \$36, Walnut in Tippah (Mrs. Jack Wilbanks, worker).

No. 529 for \$50, Cross Roads in Tishomingo (Mrs. H. E. Hester, worker).

No. 17 for \$250, No. 532 for \$50, Salem in Walhall (Mrs. Z. C. Rushing, worker).

No. 2376 for \$36, No. 2450 for \$36, No. 2377 for \$36, No. 2378 for \$36, No. 2379 for \$36, No. 2380 for \$36, No. 2430 for \$36, No. 2431 for \$36, No. 2432 for \$36, No. 2433 for \$36, No. 2434 for \$36, No. 2435 for \$36, No. 2436 for \$36, No. 2437 for \$36, No. 2438 for \$36, No. 2439 for \$36, Coffeetown in Yalobusha (L. D. Clements, worker).

No. 2443 for \$36, No. 2444 for \$36, No. 2445 for \$36, Yazoo City (Mrs. Webb Brame, worker).

IV

No. 2463 for \$36, No. 2464 for \$36, Corinth First, Alcorn county (L. S. Wright, worker).

No. 2440 for \$36, No. 2441 for \$36, No. 2442 for \$36, West Corinth, Alcorn County (Mrs. Dewey Wallis, worker).

No. 530 for \$50, Ebenezer church in Attala County (Mrs. Hollingsworth, worker).

No. 2447 for \$36, No. 2448 for \$36, Ackerman in Choctaw County (Mrs. H. L. Rhodes, worker).

No. 488 for \$100, Bluff Springs in Choctaw (Mrs. Earl Shaw, worker).

No. 2449 for \$36, Sanford in Covington County (Mrs. J. H. Dixon, worker).

No. 2446 for \$36, Holcomb in Grenada County. No. 2451 for \$36, Bowen Memorial in Gulf Coast (Mrs. W. H. Lassere, worker).

No. 2454 for \$36, No. 2455 for \$36, No. 2452 for \$36, No. 2453 for \$36, Antioch in Hinds-Warren.

No. 304 for \$50, Clinton in Hinds-Warren (Hightower, field worker).

No. 2477 for \$36, No. 535 for \$50, No. 534 for \$50, No. 499 for \$100, No. 498 for \$100, Ocean Springs in Jackson County (J. E. McCarty, worker).

No. 2457 for \$36, No. 2456 for \$36, DeKalb in Kemper County (L. L. Shumate, worker).

No. 489 for \$100, No. 531 for \$50, Poplar Springs in Lauderdale (G. W. Beemon, worker).

No. 486 for \$100, No. 487 for \$100, No. 36 for \$1000, Oak Grove in Lauderdale (Rev. O. S. Sims, worker).

No. 426 for \$100, Daleville in Lauderdale.

No. 537 for \$50, No. 536 for \$50, Brookhaven in Lincoln County (H. C. Powers, worker).

No. 2458 for \$36, Berwick in Mississippi (L. T. Burris, worker).

No. 2462 for \$36, Picayune First (B. Whitfield, worker).

No. 293 for \$100, No. 294 for \$100, McComb-Central in Pike County (Hightower, field worker).

No. 2465 for \$36, Clear Branch in Rankin (J. N. White, worker).

No. 2468 for \$36, No. 2469 for \$36, No. 2466 for \$36, No. 2476 for \$36, No. 2475 for \$36, No. 2474 for \$36, No. 2473 for \$36, No. 2471 for \$36, No. 2472 for \$36, No. 535 for \$50, No. 490 for \$100, No. 491 for \$100, No. 497 for \$100, No. 2470 for \$36, Forest in Scott County.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

The Hinds-Warren W. M. U. Associational Meeting will be held at First Baptist Church, Jackson on September 26th, beginning at 9:30, Central Standard Time. Mrs. J. P. Harrington, Associational Superintendent, will preside and a good crowd is expected.

A Correction

In the record of W. M. U. Week of Prayer gifts for Foreign and Home Missions, we failed to give Bethesda, Hinds-Warren Association, credit for \$15.00 for Home Missions. We regret this error.

Some that have written about errors, upon investigation we find that the secretary-treasurer failed to say the offerings was from the W. M. U. The church was given credit but not the W. M. U.

BEGINNING A NEW CHAPTER

Dear Friends of the Training School:

On this beautiful July evening from the arcade of the new building, I am constrained to write you a letter. There are times when one likes to chat with friends. For one thing, I would like to share with you the cool breeze that sweeps in across the arcade, the beautiful covered passage-way that leads from the main building to the power-plant. Then I am sure you would enjoy with me the lovely trees, the grass that has carpeted beautifully the area near the building even though it got a very late start, the evening song of the birds, the chirping of the crickets, the lovely glow of the western sky, the beauty that is and the promise of all that is to be.

Moving was a new experience to me. I like new experiences; but, even so, I would not want to repeat some of them! Moving an ordinary household is one thing and moving an institution is quite another. Packing began immediately after the close of school and went steadily forward until June 10, when the actual moving began. Not just to prove we are not superstitious but because it worked out that way, we transferred our personal things and took up residence in the new building on Friday, the thirteenth! The last article was removed from the old building at 334 East Broadway on June 17th and, in closing the door, we put a period to a phase of our life that already seems far removed from us in time and space. Oh, no, we cannot forget it! All that this school has accomplished is an outgrowth of the faith, hope, love and work of thirty-four years on the busy and beloved corner at Preston and Broadway.

It is not necessary to tell you how busy we have been. You who have moved can multiply your work many times and get some idea of what it means to get our school settled in a large building. The days do not have enough hours, the weeks enough days to enable us to do all the things that clamor for attention. But somehow we know they will all get done.

Many of you, I am sure, already know that the first big event to take place in the new building is the homecoming for Training School alumnae, September 9-12. Preliminary news of this great occasion has already been sent out to every member of the Alumnae Association whose present address is on our files. Plans are going forward for an interesting program. Classes will meet again with beloved professors, chapel services will be held, interested groups can gather for discussion, housework will be assigned, opportunities will be afforded for class reunions, old time favorites will be on the menu, a dinner party and a reception may even lend spice to the days together. Cards will be mailed to alumnae on which they are to make their reservations. These must be in by Sep-

tember first so that adequate preparations can be made. Remind some "old girl," please!

Yours in His Service,
CARRIE U. LITTLEJOHN,
(From Royal Service).

Dear Friends At Home:

Let me tell you of two experiences that we recently had on the streets as we preached. They were in connection with the preaching services held in four different places each week. "Street preaching" translated from the Spanish to English literally means "Preaching to the free air." The people in the streets are numerous. Many pass. Some stop for a moment. Others remain for the entire service. Recently as one of the boys poured out his heart on a corner, a drunk sitting at a nearby table sang. The table, like those of many restaurants, was out on the sidewalk. At first he sang quietly. On not receiving enough attention to satisfy him he sang louder and louder until he proved not only a disturbance to our service, but, also, a nuisance to the restaurant. A waiter came out and, half driving him, led him away. As I watched him go, too drunk to hear, too benumbed in his intellect to understand, if he had heard, I could but think of the many like him who wander on in their spiritual darkness, the gospel at their side.

On another street corner as one of the boys was preaching, I stood nearby, inviting the passersby to stop with us, giving out tracts to those who passed on, and talking with those who would give me the opportunity. An anarchist came up. When he told me he was an anarchist I began to look for his bombs. He had none. He was a very disappointed man. The city would not give his group permission to conduct services on the street as they granted us. (In the last few days an ordinance has gone into effect that forbids meetings of any sort on the streets after five o'clock. Permission to conduct a meeting on the streets during the day must be obtained two weeks in advance. The war is to blame for this. The law applies to all). He told me of their objective to begin to make the world better by destroying all that they did not like. He ridiculed Christianity. For him Jesus was only a myth. He refused the tract that I offered him. He would hear none of Christ whom we preached. He, too, walked away in darkness, in sin, lost, as the gospel was preached at his side. Ears that hear not; eyes that see not, minds that understand not, hearts that love not—do not these expressions describe so much of the world today, so much of this great republic?

W. LOWREY COOPER,
Bolanos 202, Buenos Aires, Argentina.

—BR—

Yes, Heaven is a place, according to the teaching of the Scriptures. But it is much more than a place. It is truly a state of mind. And that is more important than the place. There is something about the normal, average human which makes him attached to a place. True, it is that "there is no place like home." Here we relax and are able to absorb all the peace and contentment which belong to the place. It is a place of associations that makes for happiness and comfort. But after all the place is secondary to the state of mind. Not everybody is happy in the place he calls home. Some so-called homes become a hell on earth. It depends on who is in the home, what constitute its fellowships. And above all it depends on YOU. You make home what it is, and you will make heaven what it is for you. What sort of person you are determines what sort of place heaven is. Two people do not get the same joy out of the same things. What makes one person happy makes another miserable. If you want to be sure to enjoy heaven, you had better look after the person who wears your shoes. Your en-

BAPTIST BIBLE INSTITUTE PROFESSORS

1. Professor E. O. Sellers, Professor of Sacred Music, and most capable in leading music schools and conferences and conventions. Has national and international reputation as teacher and hymn writer and author and singer.

2. Dr. Elmer F. Haight, Professor of Christian History, who in addition to his ability in this subject is a great expositor and most helpful in Bible conferences, giving an expository study of New Testament books, giving special emphasis to the Greek.

3. Dr. Albert E. Tibbs, Professor of Religious Education and Social Ethics, and well known author in these subjects. Would be particularly helpful in educational conferences and classes, or as preacher and lecturer.

4. Dr. John W. Shepard, Professor of New Testament Interpretation and Greek, author of "The Christ of the Gospels." Was president of Rio College and Seminary and particularly helpful in dealing with Catholic questions as well as New Testament interpretation and teaching.

5. Dr. J. Wash Watts, Professor of Old Testament Interpretation and Hebrew. Most helpful in the study of the Psalms and the Prophets and Old Testament History. Was missionary in Palestine for five and a half years.

6. Professor Wistar Hamilton, Jr., Professor of Missions and Biblical Interduction. Specially helpful in presenting mission themes and in Bible geography and life and in expository preaching and teaching.

7. Dr. Park H. Anderson, Professor of Theology and Homiletics, at one time president of Graves Theological Seminary in China, and author and speaker of unusual ability. Most helpful in Bible conferences and in presentation of doctrinal themes.

8. Professor E. L. Carnett, Associate Professor of Sacred Music, a great soloist and leader of song in revivals and conferences and conventions and in presenting the high ideals of music for our churches.

9. Mrs. J. Wash Watts, Teacher of Woman's Missionary Union Methods, was missionary in Palestine, and particularly helpful in missionary conventions and conferences and schools.

10. Professor H. Leo Eddleman, recently missionary in Palestine, will begin his work with the Institute on January 1, 1942, and will be most helpful in conventions and conferences and mission schools.

The Baptist Bible Institute will be glad as far as these teachers can do so with due attention to their work at the Baptist Bible Institute to serve our churches and the many departments of our denominational activities. Should there be a desire for special information concerning any one of them, it will be a pleasure to answer inquiries.

Footnote: This is being sent with the hope that the Institute may render all possible aid to our Baptist cause. It is being done on my own initiative and was not suggested by the faculty. They will be glad to serve in conferences and conventions and mission schools as far as is consistent with the work here.

W. W. HAMILTON, President.

—BR—

Santa Fe, New Mexico, is said to be the only state capital in America which has no passenger train service.

Joyment of heaven will depend more than anything else on what sort of person you are. Do you enjoy the things here which you will find in heaven? Are you interested now in the things which you will find in heaven?

Sunday School Department

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS CAROLYN MADISON, Elem. Sec.

Ready?

Promotion Day is almost here—the last Sunday in September. Are you ready for it in your Sunday School? To make the most of the day, all things should be worked out in advance.

The proper observance of Promotion Day from year to year is one of the fine ways to keep a school properly graded. This is the time to promote pupils to the class just above, and to promote from department to department those who have reached that year of age.

Then, too, teachers and officers should do their best to win the lost of their classes and departments to Christ before the many changes of Promotion Day. It will be the last chance many will have as their teachers to win them. Do your best in these remaining days.

New Record

On Sunday, August 31, the Brooksville school had 177 in attendance, which was an all-time record in the history of the church.

Congratulations of the highest order to Superintendent Halbert and Pastor Puckett. May the good work continue.

A New Year

A new year for us is just ahead—October first. Let us be ready to meet it in a great way. All officers and teachers should be elected by the church during September. They will take their places in the new year's organization the first of October, or rather, the last Sunday of September. Some of these workers will be new officers and teachers, but all of them will be newly elected. With many it will be starting out in a new place. They need help, and the very best help, too.

How can we help them? By having a good study course in October; by having a clinic for the class and department officers; by setting before them some worthy goals as given in the standards; and by giving them the benefits of a good weekly teachers' meeting or workers' council.

Almost

This summer we have had occasion in our various contacts with churches to check up the school on the Standard. With so many of them they lack only one or two points reaching all ten of them.

In the reports that have come from associational superintendents we have noted the same thing. Just one or two points off, and yet off. And, in many instances like these, the shortage on the one or two points is so very little that it becomes almost negligible so far as the possibility of the school reaching it is concerned. Just a bit of extra work in a place or two would do it.

Why not check up on this great Sunday school program, see where you are, then get the officers and teachers definitely at work to make up the little that is needed. It will encourage the entire school to reach

this fine, worthy program of work. Wall charts on the Standard will be sent free on request.

Send Them In

If your Vacation Bible school report has not been sent in, please do so now. We want to get them all in early, and we surely want every school held this year to be on our fine 1941 list.

If you do not have a regular blank, use a postal card and we will transfer it to the blank. Thank you for this help.

—BR—
DURANT

Before Brother W. L. Day got comfortably settled in his new location in Louisville, Mississippi, he had to come to Durant to fulfill an engagement to hold a revival meeting. We

were delighted to have him, although it did seem a shame not to let him spend but three days with his new flock before bringing him here for a ten-day revival meeting.

We feel that we had a fine meeting. There were nine additions for baptism and three by letter. This brought the total number of additions since January 1 to 88. We had fine attendance and an excellent spirit in the meeting. Brother Day found no difficulty getting into the good graces of the people with his warm heart and excellent personality. Then he preached the gospel in a telling manner and received an excellent response on the part of all who heard him. His coming was a great blessing to us all. We are so glad to have him in North Mississippi.

It was my privilege to be with

Brother Madison Flowers in a meeting at Goodman; with Brother Elbert Sumrall at Bay Springs; with Brother A. A. Ward at Lena; with Brother James Henry at Thaxton, and with the church at Harpersville (then pastorless) during the summer months. We are grateful to God for his blessings upon us here and in these outside opportunities this summer.

Prayerfully,
J. H. STREET.

5,000 Christian Workers WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price list.

George W. Noble, The Christian Co. Dept 2FX, Pontiac Bldg., Chicago, Ill.

TO THE MODERATORS OF ASSOCIATIONS —

DEAR FELLOW WORKERS:

At the meeting of your association this year will you please give as much time to the RECORD as your program will permit.

You can be of invaluable service to the RECORD and to Mississippi Baptists by helping to make our people more and more RECORD-conscious, more and more RECORD-minded.

Let me suggest a few specific ways in which you can help with the promotion of our paper.

FIRST: Allow sufficient time on your program for an adequate presentation of The Record's aims and purposes.

SECOND: If you do not already have a general representative of The Record in your association, be sure to elect one when you meet.

THIRD: Make sure that every church in your association has its own Record representative.

FOURTH: Urge the prompt renewal of all subscriptions when they fall due.

FIFTH: See that the EVERY FAMILY plan is explained. This popular and progressive Plan has enabled The Baptist Record to increase its circulation from 4,001 in 1935 to 22,800 in 1941. It must have some merit.

SIXTH: At the very first session appoint some one to receive subscriptions for The Baptist Record. Ask them to send in the names and money promptly.

SEVENTH: Remember that The Record stands for the promotion and the progress of our entire Christian program, and for the highest interests of our Baptist life.

Cordially yours,

A. L. GOODRICH, Circulation Manager.

OUR AIM: To inspire and to inform Baptists and to promote Baptist affairs

Sunday School Lesson

Prepared By
BRACEY CAMPBELL

Lesson For September 21 VICTORY OVER THE ADVERSARY Bible Text: Rev. 12:1-15:4

We are told that this is the first time in the long history of the International Sunday School System the lessons have embraced the chapters which we have for study. There are many Sunday School teachers whose Bible study is almost limited to the study of the assigned chapter, and for these it is important that what is herein said shall not be wild or fantastically theoretical.

Some of the passages in these chapters are very difficult of interpretation. My open advice to the teachers is to read the passage over and over while they pray for the light of the Lord's own Spirit upon them. Let the teachers console themselves that the greatest scholars and most devout investigators through the ages have declared that there are herein things difficult of understanding. Many books and articles are by authors whose minds are in a state of chaos on these matters.

But there are happily some passages that are crystal clear in their meaning, and from these we may draw great comfort because of what they clearly teach. Let us, then, take them in their order.

I. The Celestial Warfare Between the Good and the Evil.

"Michael and his angels," means the forces of good. They are here described as in conflict with "the dragon" and his cohorts, as representatives of the evil. Does it mean that the devil is in heaven? It seems so. He is able to cause disturbance in heaven. I suppose we could say that there is no place in all the vast universe where he can not create trouble, and we may be very sure that he will do so wherever he can. The lesson of practical importance to us is that he lurks by every way to make trouble in every situation. Be you preparing for a revival in your church? He will sit with you at the council table and insinuate the devilish into your plans if it be possible to do so.

But in this heavenly warfare the devil was cast down in defeat. I rejoice in this fact: the devil is never in his infernal power able to conquer the army of the Almighty God.

II. The Weapons of Assault Upon Satan. v. 11.

"The blood of the Lamb." It has a purity and a potency that the devil cannot withstand. "The word of their testimony," confutes all the claims of the evil one, and puts him to rout ashamed, not having wherewith to answer. "They loved not their life even unto death," expresses a selfless attitude and unbending loyalty to the Lord against which the devil has no defense. All his actions are dictated by the sentiment of selfishness. He cannot meet the unselfish.

III. The Song of Victory. Rev. 15:2-4.

"They that come off victorious." The whole world is in the fight, but a number do not prevail. You see them all around who have fallen victim to him and his angels. But there are those who through the blood of the Lamb and the word of their tes-

SUNDAY SCHOOL AND B. T. U. ATTENDANCE September 14

| | | |
|------------------------|-----|-----|
| Calvary-Jackson | 821 | 148 |
| Hbg. Immanuel | 110 | |
| East Side-Jackson | 47 | |
| Crystal Springs | 335 | 112 |
| Newton | 232 | 80 |
| Bucatanua | 50 | |
| West Side-Natchez | 106 | 44 |
| Bruce | 128 | 103 |
| Meridian-Highland | 227 | |
| Gum Grove-Lincoln | 130 | 50 |
| Gaston-Rienzi | 94 | |
| Double Springs-Webster | 53 | |
| Liberty Hill-Panola | 103 | 81 |
| Bay Springs | 138 | |
| Bethlehem-Jones | 66 | 90 |
| Crosby | 90 | 69 |
| Burnsville | 51 | |
| Kosciusko First | 275 | |
| Eudora | 66 | 58 |
| Osyka | 94 | |
| Ackerman | 132 | |
| Vardaman | 91 | |
| Guntown | 32 | |
| Poplar Spgs-Meridian | 107 | |
| Bassfield | 91 | 47 |
| Ovett | 58 | 61 |
| Hernando | 95 | 61 |
| Cross Roads-Webster | 84 | |

—BR—

YALOBUSHA ASSOCIATION

This body met in the twentieth session at Coffeetown, the same place as the first meeting. All twenty-one churches were represented. Officers were re-elected, G. E. Denley, moderator, and T. T. Gooch, clerk, who have served since the organization. Brother Hightower was the only visitor from Baptist headquarters. He gave an encouraging report on the Now Club and other interesting information. A resolution of appreciation was passed commending Moderator G. E. Denley. The association voted a resolution favoring the Every Family Plan for The Baptist Record.

There were 125 baptisms reported from seventeen churches. Eight churches reported \$1,264.36 given to the Cooperative Program, a little less than last year. One church is yet to report. There was a good increase of local contributions. In twenty years there has been a net gain of 2,495 members; 2304 baptisms were reported in this time. A new feature of the association was a sermon on Baptist beliefs by Brother Crumby and will be continued next year. The sermon is to be by Rev. J. R. G. Hewlett. Meeting at Oakland.

T. T. GOOCH, Clerk.

—BR—

I never smoked when I was your age. Will you be able to say that to your son when you are my age?

Not with as straight a face as you do.

timony, and the utter unselfishness of their lives do overcome him and stand victors at last beside the placid sea.

With harps of God in their hands, "They sing the songs of Moses, and the song of the Lamb." Note the words of the song, and realize that they are the words of those who know and know best the One of whose glory they sing. Thus it ever is: Those who know our Lord best are His best friends. You do not find His enemies among those who study His words and strive His work to do, those who believe Him and trust Him. Those He never deceives nor betrays, and as they try and prove Him over and over they come to love and trust Him more.

SINGERS OF ZION AND LONGEVITY

By H. H. Smith

The scriptural promise, "With long life will I satisfy him," seems to have been realized by a large number of our hymn-writers. Not less than sixty-three persons who contributed to the Methodist Hymnal were septuagenarians—reaching the age of 70 to 79. There were forty-two octogenarians—80 to 89; and ten nonagenarians—who departed this life between the ages of 90 and 98.

Among the prominent hymn-writers who became octogenarians were: John Newton, Horatius Bonar, John and Charles Wesley, Henry Van Dyke, John Bowring, James Montgomery, Washington Gladden, Samuel F. Smith, Alfred Tennyson, J. G. Whittier, Oliver Wendell Holmes, William Cullen Bryant, John Henry Newman, and others. The bare mention of these names will enable one who is familiar with the Hymnal to recall the great hymns which they wrote.

It will be of interest to recall the names of those writers of the songs of Zion who lived to be ninety years of age, or more, and the titles of the hymns they composed. Henry Burton (90), wrote: "Break, Day of God, O Break," and "There's a Light Upon the Mountains." S. Baring-Gould (90), "Onward, Christian Soldiers," and "Now the Day is Over." Annie L. Waring (90), "In Heavenly Love Abiding." Edward Denny (93), "What Grace, O Lord." Jemima Luke (93), "I Think When I Read that Sweet Story of Old." Daniel March (93), "Hark, the Voice of Jesus Calling." Matthew Bridges (94), "Crown Him With Many Crowns." Fanny Crosby (95), "Pass Me Not, O Gentle Saviour," "Thou, Everlasting Portion," "Saviour, More Than Life to Me," "Blessed Assurance, Jesus is Mine," "Jesus, Keep Me Near the Cross," "Rescue the Perishing," and "I Am Thine, O Lord." William F. Warren (96), "I Worship Thee, O Holy Ghost." John Bakewell (98), "Hail, Thou Once Despised Jesus."

Concerning John Bakewell, who came within two years of reaching the century mark, the Methodist Hymnal Annotated gives the following interesting facts:

"John Bakewell, a Wesleyan lay preacher, was born at Brailsford, in Derbyshire, in 1721. He was a man of piety, earnestness and consecration. He was made a lay preacher in 1749, and proved to be one of Mr. Wesley's most efficient workers. He was for several years master of the Greenwich Royal Park Academy. It was in his house that Thomas Olivers wrote his justly famous and much-admired hymn, 'The God of Abraham Praise.' He was an eminently useful man, and lived to a ripe old age, being ninety-eight years old when he died, in 1819. He was buried in City Road Chapel not far from the tomb of John Wesley. The epitaph upon his tombstone states that 'he adorned the doctrines of God our Savior eighty years, and preached his glorious gospel about seventy years.' He composed many hymns 'which remain in the manuscript beautifully written,' but only one finds a place in modern church hymnals: 'Hail, Thou Once Despised Jesus.'"—Ashland, Va.

—BR—

"What is a Bostonian?"

"An American, broadly speaking."

MISSIONS IN A WORLD AT WAR

By Dr. Theodore F. Adams
Address at Pastors' Conference,
So. Bap. Theological Seminary

We need to remind ourselves that missions is used to being in a world at war. The Christian enterprise began in a world at war and, as Dr. Maddy has pointed out, some of the great forward movements in world-missions have come in the midst of times of war. There are certain obvious results of a world at war such as the evacuation of missionaries and the deportation of missionaries from certain areas. We understand that it is wise for many of our missionaries to leave their present posts. In China they are casting about for new opportunities to take advantage of. Just as an illustration of co-operation, the Northern Baptists have bases for missionary work already established in Free China. In much of that vast area we have none. Certainly it would be no violation of Southern Baptist policy for us to say, "The government won't let us go in and so we will work with our Northern Baptist friends until we can establish our own posts." Missions in a world at war is bringing a necessary interruption to much of our work. Bombing, strife, the attitude of many governments who do not believe in Christianity—those are obvious results of the present situation—and just as truly is the spirit of missionaries who serve in the midst of a world at war and under trying conditions. There came to me a letter from Dr. Rankin in which he spoke of the separation of families that our missionaries are finally having to face when women with little children come home. Dr. Rankin says that those men who did not decide to let their families go and stay behind themselves for any superficial reason but for deep unbounded loyalty instead. Many of those men who went back to their lonely stations with heavy hearts but he went on to say they are carrying on over there as their families are carrying on over here with that same loyalty and devotion to the work of Christ. That is missions in a world at war.

But I want to present to you, with that background, the fact that we are not only faced with those conditions because of the war. We might point out that the old opposition to Christianity was regional. But now the opposition to Christianity is world-wide Christianity against Fascism, Communism, and totalitarianism. Christianity is facing men more determined, more aggressive than it has ever faced in its history before. There keeps coming to me one fundamental question and it is this, "Who will convert the world?" Some-

(Continued on Page Fifteen)

EYE COMFORT

The cleansing and soothing action of

JOHN R. DICKEY'S

OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.

DICKEY DRUG COMPANY, BRISTOL, VA.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, warts, pimples, cuts, bruises, etc. 35c.

→GRAY'S OINTMENT

GREETINGS FROM PRESIDENT
LAWRENCE T. LOWREY

To the Students of Blue Mountain
College Enrolled in the 69th
Annual Session

To you students who have been in Blue Mountain before, and to you who are here for the first time, our welcome is equally hearty. We greet you all sincerely as members of our college family.

Freshmen, you will find Blue Mountain a friendly place. Your teachers, your upperclass fellow-students, the churches, the other Blue Mountain schools, and the citizens of the town are your friends. These friends of yours know from their own experience that the kind of young woman who enters college here is usually a most excellent type: genial, earnest, studious, honest, loyal. You are expecting, of course, to uphold the ideals and traditions which have been established by your predecessors for half a century.

The administration of the college sanctioned and promoted student government at Blue Mountain because of confidence in the ability and good sportsmanship of the students, and a desire to see initiative and independence cultivated by the practice of self-government. Essential to the perfect success of a student government are the unselfishness and honor of every member of the college community.

Your cooperation, your hard work, and fair play: these alone will create that for which Blue Mountain College exists—a cultured and capable Christian Womanhood.

Lawrence T. Lowrey.

BR

ASSOCIATIONS

I have made eight associational meetings this week as follows: Lafayette, Benton, Tippah, Alcorn, Marshall, Prentiss, Chickasaw and Lee. They have been well attended—good programs, and seemingly good interest in all of our work. The last one I attended was Lee County. I was there for the second day, but they had a good crowd and good program.

I am giving some comparative figures of last year and this year which you may wish to insert in the Record:

| | | |
|---|-------------|--------------|
| Baptisms | 329 | 416 |
| Total membership | 7,172 | 7,646 |
| Gifts to Co-operative program | \$ 2,157.65 | \$ 3,204.85 |
| Gifts to all Missions, Cooperative program, benevolences and specials | \$ 7,731.85 | \$ 13,764.63 |

I will go to Monroe, Union, Calhoun, Panola and Tallahatchie next week. I am enclosing a few items from Orphanage if you have room for same in your paper.

Best of wishes for you always,

Fraternally,

W. G. MIZE.

Office boy: "I think I know what's wrong with the country."

Bank executive: "What's that, son?"

Office boy: "We are trying to run the country with only one vice-president."

HOSIERY

5 Pairs Ladies' Chardonized Hose, Post-paid. Guaranteed, \$1.00. 1942 Catalog ready. Write for one. L. S. SALES CO., Asheboro, N. C.



HELP THE COLORED PEOPLE

Some months ago, as the writer walked along the streets of Lexington, he was timidly approached by three negroes, who asked him please to explain a certain passage of Scripture. This he did to the best of his ability.

The above incident led to the establishment of a Bible class for negro pastors. It meets once a week in a centrally located negro church. Some of the students live several miles out in the country. Soon we had an enrollment of twenty pastors. They preach to nearly fifty churches scattered over this and six nearby counties. What an opportunity! And what a responsibility!

The class for colored pastors has been suspended during the summer revival season, and in its stead a preaching appointment made for the multitudes of negroes who flock to town on Saturday afternoons.

In Lexington there are two large negro schools, with an aggregate enrollment of nearly a thousand students. They appreciate and profit

by the chapel talks made occasionally by invited speakers.

The negroes are fond of reading. But unfortunately they have few books of any kind. In the schools, as well as among the pastors, we distribute thousands of Sunday school papers of all grades, back numbers collected from the local white churches, or donated by my white friends of Lexington, who save them for me. The negroes also appreciate any copies of our Baptist and other religious state papers I can secure for this purpose, and any other good literature available.

The preachers and teachers of the colored people are their LEADERS. They are deeply appreciative, anxious to learn, and need our help. When we give it, we elevate them morally and intellectually, as well as encourage them in other ways. Through these leaders we help all those who come under their influence and tuition. Certainly this is a work greatly needed all over our country.

J. G. Chastain,
Lexington, Miss.

THREE WEEKS WITH PASTOR
B. E. PHILLIPS

It has been a very distinct pleasure and privilege to be with Pastor B. E. Phillips in revivals in three of his churches. Brother Phillips lives at New Hebron. The meeting there ran July 6-11. The meeting at Fork Church, July 20-25. The meeting at Pleasant Hill Church, July 27-Aug. 1. All three of these meetings were attended by practically the whole community, and each was fruitful of conversions and baptisms. The baptizing from Pleasant Hill Church was Pearl river.

Brother Phillips is one of the busiest pastors in Mississippi, and he has a most unique and historic record with his churches. He is pastor of four half-time churches! He manages this by preaching to two churches the same day—one in the morning and the other at night. These churches are New Hebron and Crooked Creek in Lawrence County, and Fork Church and Pleasant Hill in Simpson County. The total membership of all these churches is more than 1,200.

Another notable thing about Brother Phillips is that while he is a College and Seminary man, he has chosen to give his life to rural churches. He has lived at New Hebron 23 years being pastor there for that period of time. He has been with his other churches for practically the same period. To know the man and his dealing with the people is to find the explanation of this

churches. May the Master continue long a life so great and a ministry so fruitful!

The people in all these communities are well-established and prosperous farmers. I have never seen better crops than are maturing this year along the Pearl river valley in Simpson county. Rural electrification has spread over this section, and the homes of the people have all the conveniences of our cities without their noise and their sins.

Appreciatively,
SELSUS E. TULL,
Baptist Evangelist,
Hazlehurst, Mississippi.

Aug. 4, 1941.

BR

Dad (after a long search for the hammer): Tommy, do you know what I have done with the hammer?"

Tommy: Yes, Dad."

Tommy: You've lost it."

Hillman College

Clinton, Miss.

A Heritage that few schools can claim.

A long history that few can equal.

A Christian environment that none can excel.

Six weeks terms that are modern and effective.

Advantages in Music that are remarkable and unusual.

Dormitories and Student Homes that are attractive and home-like.

A Campus that is beautiful and restful.

A delightful school for girls of character and purpose.

WRITE FOR CATALOG

Double Help for
WOMEN!

What do you do when headache, nervousness, cramp-like pain, lack of energy and appetite, or some other form of periodic, functional distress begins to make you miserable? Why not do as thousands of women and take CARDUI?

There are two ways to take it. First: To help relieve periodic pain and discomfort, start three days before "your time" and follow directions. Second: To assist in building energy, strength, through increased flow of gastric juice which helps appetite and digestion, take it by directions as a tonic. Women who use it both ways seem to be CARDUI's most enthusiastic boosters.

IT'S TIME TO TRAIN!

Plan now for all present and prospective officers and teachers in your Sunday school to have an opportunity to study one or more of these books during October. All are 60 cents in cloth binding, 40 cents in paper binding.

Building a Standard Sunday School, by Arthur Flake

Sunday School Officers and Their Work, by Arthur Flake

The True Functions of the Sunday School, by Arthur Flake

A Church Using Its Sunday School, by J. N. Barnette

The Six Point Record System and Its Use, by Emma Noland

The Adult Department of the Sunday School, by William P. Phillips

The Young People's Department of the Sunday School, by William P. Phillips

The Extension Department of the Sunday School, by Joseph T. Watts

Intermediate Sunday School Work, by Mary Virginia Lee

Junior Sunday School Work, by Blanche Linthicum

Primary Sunday School Work, by Allene Bryan

Guiding the Little Child in the Sunday School, by Elizabeth McEwen Shields

The Cradle Roll Department of the Sunday School, by Mattie C. Leatherwood

Baptist Book Store

500 E. Capitol Street

Jackson, Miss.

THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

This session, how would you like for our B. B. I. scholarship to be given to a foreign student, a young man from Argentina who is highly recommended by our missionaries in Argentina and who wants to study at B. B. I. and return to his own country for his life work? Dr. Hamilton, in whose judgment we have confidence, suggested him. Unless I hear loud protests from you, I shall write to Dr. Hamilton and tell him that we shall be happy to use our contributions to help Mr. Olmedo prepare himself for his calling. I hope that soon we will have much more to tell you about him. It is somewhat of a change for our scholarship not to be going to a young lady, but I believe that we ought to enjoy having Mr. Olmedo for our student, for with him we will get a taste of Home Missions, Foreign Missions, and Christian Education all in one. He will be studying in an institution for Christian Education of the Southern Baptist Convention, and no doubt doing Home Mission work among the Spanish speaking people in and around New Orleans while he is preparing himself to go back to work in Argentina, one of our Foreign Mission fields. Do you know of any way that our nickels and dimes and dollars can go further and do more?

Just this morning a friend came in the place where I work and handed me a dollar and said, "This is for the Children's Circle. Use it as you think best, just so you do not use my name." I consented of course, and although I cannot tell you her name, you can at least know that the Circle has a good friend. To help us get a good start on our scholarship, that is where we will use it this time. She says that she reads our page so we will tell her "thank you" right here.

With love,
Mrs. Frances Steele.

BIBLE STUDY

Stories from the Lives of Bible Heroes

JOSEPH'S BRETHREN COME TO EGYPT SEEKING GRAIN

Joseph was thirty years old when he interpreted Pharaoh's dreams and was appointed by Pharaoh to high position. He immediately began to save the corn in preparation of the famine, for the dreams came true as Joseph had interpreted them. The seven years of good crops began, when everything produced bountifully. Joseph had the people to bring to him part of what they raised and he stored it away in houses that it might be kept safe until the seven bad years should come. He saved up in this way so much corn that he stopped counting it. It was more than he could tell. The seven good years ended and the seven bad years began. When the people had nothing to eat, they cried to Pharaoh for food, and he said, "Go to Joseph. Whatever he says to you, do it." Joseph opened the store houses where the grain was kept and he sold it to the Egyptians. People came from other countries also to buy food, for the famine was not only in Egypt but in the countries around Egypt.

Now Joseph's brethren were still living in the land of Canaan. It had been many years since they sold him to the Ishmaelites, and they did not know what had become of him, but they thought that he was dead. The famine was in Canaan also, and they wanted bread for their father and little children to eat. They looked at one another as if they did not know what to do. Jacob said to them, "Why do you look one upon another? I have heard that there is corn in Egypt. Go down there and buy that we may live and not die." Joseph's ten brothers left home to go. Benjamin, the youngest, stayed with his father, for Jacob was afraid something might happen to him if he

went. So Joseph's brethren came down into Egypt to buy corn.

Batesville, Miss., Route 2
Sept. 2, 1941

Dear Mrs. Steele,

Just a line to say that we enjoy the Children's Circle just as much as if we were children, also the Bible Study, and the Bible questions make us get busy sometimes.

Find enclosed one dollar as a birthday offering for my little granddaughter, Brenda Joy; fifty cents for each of the Children's Circle causes. Brenda Joy is one year old on the sixth of September.

May God bless you and all C. C. members.

A friend,

Mrs. J. W. Atkinson.

Mrs. Atkinson, we surely appreciate this fine birthday gift in honor of little Brenda Joy. May this be the first of many happy birthdays for her.—F. L. S.

Jackson, Mississippi
September 3, 1941

Dear Children's Circle,

Please accept our thanks for your contribution of eight dollars and sixty-four cents for General Support Fund for August. Your continued interest and support are deeply appreciated.

Sincerely yours,

W. G. Mize,

Superintendent, Baptist Orphanage

Houston, Mississippi

Dear Mrs. Steele,

I am eleven years old. This is my first time to write to you. I hope my letter misses the waste paper basket. I am a member of the Houston Baptist Church. I go to church every Sunday I can. I go to the G. A. and B. T. U. also.

Sincerely yours,

Jane Hodges.

Jane, we thank you for this letter and we hope it won't be your last time to write. Keep up your good work in the church.—F. L. S.

Crowder, Mississippi
Sept. 8, 1941

Dear Mrs. Steele,

You will find enclosed a small token for the B. B. I. girl. May our Heavenly Father bless every effort of yours and the Circle is my prayer.

Yours,

A friend,

Thank you, friend, your dollar and your prayers are greatly needed and appreciated. You would not mind if our B. B. I. girl turned out to be a young man, would you? Just so we are helping to prepare a young person for greater usefulness in the Kingdom work?—F. L. S.

Tribute to a Lovely Lady

I am thinking of a lovely lady who one raw March afternoon rode the train which took her on one of her brief visits to the home of her daughter and son-in-law. By her side was a plant, vigorous in appearance, with roots wrapped in burlap, a little large and cumbersome for the lovely lady, who was rather fragile and delicate. However, the next day was the birthday of the son-in-law, and the lovely lady was a great believer in and celebrator of birthdays, and she was taking this shrub as a birthday present—and she was not one to be easily discouraged. Besides, she seldom went anywhere without taking gifts, birthday or no birthday.

Together, the proud family planted the birthday present, a prized English Hawthorne. It spread its roots and grew and flourished. The next spring it was full of light feathery white blossoms, airy as the spring itself. After the flowers shattered, tiny, green berries appeared. As they grew, they gradually changed in color until by early fall the Hawthorne was covered with rich flaming orange berries, which by Christ-



"AT EVEN THERE IS LIGHT"
An Interview with Mr. George C. Stebbins by Ernest O. Sellers

Aged ninety-five, mentally alert, a slight feebleness in walking, and almost totally deaf, George C. Stebbins, the world renowned song writer, lives with his sister, Mrs. Roscoe Miller, at Catskill, New York, about twenty-five miles south of Albany on the Hudson river. A remarkably strong and cultured Polish lady, Miss Litzko, has cared for "Uncle George" and his sister for the past twenty-seven years, a "heaven-sent blessing."

Advised of my visit he was seated on the front porch watchfully awaiting my arrival. It was necessary to write most of my questions. To some he gave prompt categorical answers. Others awakened memories and elicited extended comments. All of his replies were interesting and instructive.

I asked him who was the most unforgettable character he ever met. Looking me in the eye and with a clear, strong voice he replied without hesitation, "Why, you should know that without asking, D. L. Moody. He was the greatest, most sensible and earnest Christian, intensely human, I ever met." Asked how many songs he has composed, he says, "About 1,500." His favorite is "The Homeland, O the Homeland," words by R. H. Haweis. He composed it while associated with Dr. George Pentecost, a

man had turned to a brilliant red gorgeous Christmas tree.

It is hard to imagine the many ways in which that Hawthorne tree, for it is no longer a bush or a shrub, has given pleasure. In the early spring its dainty thistlelight whiteness mingling with the tender new green leaves is a vision. Its orange berries have enhanced Halloween party atmosphere; more berries but a deeper orange have decorated the church on Thanksgiving morning; on Christmas, clusters of berries now red, and tied with silver ribbon have been used as party favors and worn gaily on coat lapels. During the winter months, when flowers are scarce, these same berries, bright and abundant have been cheerful substitutes. They beautified homes and visited hospitals. So plentiful were they that there was enough for all who passed and admired it to have a sprig. The Hawthorne has even served as a lunch room for the birds, and often after they had enjoyed a hearty meal from its berries, the mocking birds would hold their practice there.

The lovely lady is gone now, but the shrub which she brought at no small inconvenience to herself is still blessing and giving happiness, and unlike the Hawthorne, will never die.

widely known Baptist clergyman and evangelist. While working with Dr. George C. Lorimer in Tremont Temple, Boston, Mr. Stebbins wrote his famous "Evening Prayer," to be used as a musical response. This simple hymn is now found in every front-rank church hymnal including the Canterbury Hymnal of the Church of England. He first used "Saved by Grace," words by Fanny Crosby, at the northfield Bible Conference where he directed the music for over thirty-five years.

Looking back over his long years of experience I asked him what he feels to be the greatest need of Christians in our present world situation. He paused thoughtfully and said, "Human philosophies and governments all seem to have failed. I do not see anything that remains but for Christ to return and take charge of human affairs."

After our lunch Miss Litzko brought out the car to drive me across the Rip Van Winkle bridge to Hudson to take my train going further north. A severe thunder, lightning and rain storm arose while we were eating. In spite of this Mr. Stebbins insisted upon riding the six miles to see me off at the railway station, going up and down steps and entering the car with but little assistance.

Before leaving the house we had prayer. I did not need the pressure of his hand upon my shoulder nor the hesitating and tremulous tones of his voice to make me realize we were standing before the Throne. We each recognized the presence of the unseen One, measured the calendar much closer to him, but intensely real to each of us.

Mr. Stebbins is interested in folk and world affairs. Because of his deafness he is mercifully free from repetitious war bulletins and swing radio music. He reads much and by the use of a typewriter keeps up an extended correspondence. The doctors say they can discover nothing to prevent his living out a century.

It was a wonderful privilege to visit this saint (he prefers being called friend, or "Uncle George"), who himself and by his songs has encircled the world, helped to enlarge the Kingdom and now awaits his summons to meet the Great King. In parting he said, "Tell your students and friends that at even there is light," light that has never failed and grows brighter. One must have heard his voice to get the full blessing of that message. May God give us more men of like ideals and consecration. It was a blessing as well as a wonderful opportunity to have had this fellowship.

Baptist Bible Institute,
New Orleans, Louisiana.

—BR—

"Are you and your wife in such perfect harmony that you both sometimes think of exactly the same thing?"

"Yes, when I stay out later than I say I would she keeps thinking what she'll say to me when I get home, and so do I."

For Really Fast
Headache Relief
Snap Back
with **STANBACK**
FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST

Baptist Training Union

AIM—Training in Church Membership
AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Department of Church Music to Be Established by Baptist Sunday School Board

Realizing the special need of a better type of Church Music throughout the territory of the Southern Baptist Convention, and with the desire to help here as it has helped in so many other needy fields, the Baptist Sunday School Board of Nashville recommends, and will no doubt establish right soon a Department of Church Music. Mr. B. B. McKinney, now connected with the Board, will no doubt be the Secretary of this department. All departments of our State Convention Board will cooperate in promoting the work of this new department.

August Yields 2,026 Awards

Our report for August in the number of awards issued gives us a total for the month of 2,026. Only three other states issued more for that month, Texas, Tennessee and Arkansas. Our churches are realizing the importance of the study of the books available in our study courses, and are leading their members to study books on Soul Winning, Christian Home Making, Stewardship in all its relationships, Doctrine, Church Membership and Methods. For the first eight months of this year we have issued 10,581 awards which represents quite an increase over the same period of 1940. Forty-two associations were represented in the August report as having received awards. To date all but two associations have had awards issued to some church in them, and we have the assurance that these two will also come in before the year is out. Our goal for the four years ending Dec. 31, 1944, is 50,000 awards. Thank you for your cooperation. For a person to find himself through the study of a good book means the advancement of the Kingdom of our Lord.

85 New Unions For Mississippi In August

Some of them were re-organizations, perhaps, but just the same they came in and are counted as a part of the 85 newly organized unions for Mississippi during the month of August. This number is divided as follows: Story Hour 10, Juniors 18, Intermediates 19, Young Peoples 17, Adults 21. Notice the largest number is the adult. The sure way to insure the life and efficiency of the Training Union in your church is to have a good B. A. U. reaching the adults for training.

First Corinth Calls Pastor

The First Baptist Church, Corinth, has lost its pastor, Dr. T. W. Young, who voluntarily resigned to retire from the active ministry. The church has recently called Dr. V. Ward Bart, now serving as pastor of the Coral Gables, Florida, University Baptist Church. Dr. Young has been a cooperative pastor, always willing to cooperate in every suggestion our Training Union Department has made. We will miss him from the work. We have looked upon him as

a lover of souls, with the desire to see saved souls grow in the grace of the Lord Jesus Christ. His retirement does not mean that he will not continue to seek out and win for the Lord many precious souls. Dr. Barr will make a good successor for Dr. Young. He, too, is interested in the lost and in the development of the saved. He will lead this splendid church in a great way as they face the future together. We are happy to have him in Mississippi and pledge him our support in every way.

Do You Want to Read a Thrilling Biography?

We challenge you to find a biography of a greater man than Landrum Pinson Leavell. He led in establishing Sunday School and Training Union Work in Mississippi before going to the Sunday School Board to be a southwide worker and as a southwide worker led in the establishment of this work all over the south. Baptists have never had a greater leader. You will thrill as you read his life as written by Dr. Roland Q. Leavell. Every Baptist home should have a copy of this new book in its library. Order from the Baptist Book Store, price \$1.00. Title—LANDRUM PINSON LEAVELL.

For five years, 1920-1924, the period of the 75 Million Campaign, Mississippi Baptists gave an average of \$600,000.00 a year to causes other than local expenses. Three million dollars in five years! and what a blessing each one received who had a part in this great program, and what a blessing this money brought to the world as it went out, blessed of God, into all corners of the earth. Why should we not be as loyal now? The tithe would do it, and the tithe belongs to the Lord for definite religious purposes.

September 28 is the day for promotion. You will find a good program outlined in the September issue of the Training Union Magazine.

Weir Has Training School

Weir choose the week of August 31-September 5 as the time for their Training School. It was the pleasure of your State Secretary to help, and Brother Van Hardin came down every evening to teach the class of Intermediates while Pastor John Laney taught the Juniors. There were a number of conflicts but with it all it was a good week. The report of attendance on the following Sunday night shows an increase of nearly 100% over the average for the past twelve months. Mrs. F. A. Lummus, the director, is happy to see this new interest being manifested in the work.

—BR—

A young lawyer, pleading his first case, had been retained by a farmer to prosecute the railroad for killing twenty-four hogs. He wanted to impress the jury with the magnitude of the damage. "Twenty-four hogs, gentlemen. Twenty-four; twice the number there is in your box."

OUR CRIPPLE WARD (Baptist Hospital)

The Mississippi Baptist Hospital has many interesting features, any one of which will hold the attention of visitors. But none of them, however, is more attractive than the fifth floor, given over to our crippled children. And by the way, they are not all little folks. We have one dear boy up in the 'teens who must needs spend much time with us. The fact is evident that a beautiful personality, shining through his face always attracts. The additional fact that though he is lying in bed, he never fails to have books, school books, pencil and paper at hand. He is a student in the ninth grade, and keeps pace with his class. His trouble is of long standing; but he hopes to get well. He has been with us for more than a year.

Another cherished patient was a baby girl of 18 months; she had a hair lip. Her parents left her the night they brought her. Of course the little thing cried, knowing neither doctor nor nurse. But not for long. Her baby arms soon learned to find the neck of her loving nurse, and her smile greeted her physician. Even when treatment is painful baby hearts recognize love; and answer with a loving response. At the end of six weeks the mouth was beautifully healed. Parents came for their little one, still feeling that she missed them sorely. She recognized them, and smiled a sweet welcome. But what was their amazement and dismay when she turned from them to her nurse, and clung to her crying, "G'way, G'way."

Whatever way you turn in the Cripple Ward you will find interesting things. Little boys, some hopping over the floor, or sitting at the low tables engaged in games; other little boys who cannot hop around, leaning on their beds, looking at pictures, or working over puzzles; and still others, both boys and girls all waiting for the healing touch to get them ready to go home.

Many lovely gifts are sent to the children on this floor. Games, puzzles, candy, ice cream cones and the delight of every child, "all-day suckers." How they adore them.

Scrap books are sent, colored crayons, cut-out books, etc., to help them pass the hours away.

A lovely solarium, high up on the roof of the fifth floor has just been finished at a cost of \$450.00. Tile walls and floor where these precious boys and girls can be wheeled out in their beds and take sun-baths so necessary to the healing of their disease. The children enjoy this very much.

This floor is visited probably more than any other in the hospital. Miss Alice Finley, a very capable graduate of 1935, is supervisor over this floor and one has only to watch the children as they brighten up their little faces with smiles when she appears to know how very dearly she is loved.

As the visitor turns away from this "floor for Cripples" a voice from the long ago can be heard in the heart: "In as much as ye did it unto one of the least of these, ye did it unto me."

MARGARET McRAE LACKEY.

—BR—

"What are diplomatic relations, pop?"
"There are no such people, my boy."

BLACKWATER AND CENTER RIDGE

The Blackwater and Center Ridge Churches of Kemper County have had a very successful Daily Vacation Bible school, with the pastor, Dr. O. R. Mosley, of Clark Memorial College, as director. He had as helpers the following: Secretary, Miss Margaret Mosley; Music, Miss Nona McWilliams; Recreation, Miss Mary Robel Stennis; Beginners, Mrs. Clyde McWilliams and Miss Eleanor McWilliams; Juniors, Mrs. R. C. Mosley and Miss Mae McWilliams; Intermediates, Mrs. Nelson Smith and Mrs. W. W. Mosley.

The thought for the week was taken from Proverbs 3:6, "In all thy ways acknowledge him and he will direct thy paths." There was an enrollment of forty-nine, with an average attendance of thirty-nine. The school was brought to a close with a program. Each class gave a summary of the week's work. Later, refreshments and games were enjoyed.

We plan to have a bigger and better Daily Vacation Bible school next year.

Margaret Mosley.

—BR—

SUNDAY SCHOOL AND B. T. U. ATTENDANCE, SEPTEMBER 7

| | SS | BTU |
|-------------------------|-----|-----|
| Vicksburg First | 403 | 135 |
| Brookhaven First | 460 | 110 |
| Pleasant Valley-Simpson | 71 | |
| Cross Roads-Webster | 67 | |
| Spring Creek-Neshoba | 97 | 57 |
| Natchez W. S. | 51 | |
| Bucatanuna | 50 | |
| Lucedale | 131 | |
| West | 77 | |
| Hernando | 90 | 38 |
| Springfield | 150 | |
| Burnsville | 48 | |
| Crosby | 88 | 69 |
| Calvary-Silver Creek | 93 | 35 |
| Guntown | 36 | |
| Bethlehem-Jones | 66 | 45 |
| Salem-Covington | 164 | 147 |
| Pop. Spgs-Meridian | 120 | |

—BR—

She: "Oh, Sam! You've asked father?"
He: "No, dear. I've just been in an auto smash."

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MISSIONS IN SOUTHERN LOUISIANA

It has been hard in the midst of the strenuous prosecution of our mission work of the Religious Activities Department of the Baptist Bible Institute to find time even to write about the work being done. But it is due that we should do so now that our campaign is fully launched.

During the past two years we have been in a glorious campaign in New Orleans and the regions round about, reaching out through a new arm of our bus and loudspeaker work into many places which have not received the Gospel in any real sense until now. There have been some efforts on the part of our brethren of other evangelical denominations, but such efforts have not brought the Gospel in many places into the knowledge of the masses of the people, though some have been evangelized.

Our work is succeeding with a method not used before, and thousands of people in New Orleans and the surrounding Parishes are hearing the proclamation of the Word, who had never heard it until now. This seems strange here in America, but it is true nevertheless. In Southern Louisiana this has been true that the priest has traditionally had the masses under his personal tutelage and has administered such personal instruction as his wishes dictated. The people have not been brought to the frank examination and understanding of the Word of God.

We recognize the fact that the established agencies of our work have had their hands full with the development of the work of the Gospel in the northern part of the state and other parts of our Southland. But the time has come now, it would seem when this great section of the state where there is a population of seven hundred and fifty thousand French people who have not had the privileges of the Gospel should have those privileges meted out to them by some established agency of our denomination. If there is a real mission field in our United States where a vast population is not getting the Gospel preached to them, it is in Southern Louisiana. As yet this great region is lightly touched by our State or Home Mission work. Those noble Boards have been greatly hampered for lack of means to enter this great field on a large scale. There is much that needs to be done now and the opportunity is harvest-ripe.

We wish to present now to these agencies of the Kingdom a golden opportunity to enter more largely into this field at a minimum of cost and a maximum of results for the Kingdom. We have succeeded during the past year and a half in entering a number of the strategic towns and establishing a beginning of a number of future churches. Three of the places entered last year have organized churches already. The first to be entered was Donaldsonville, the old capital of the state. This is an important town located in the very heart of the great sugar cane region in the Mississippi Valley. The new church pastored by the enthusiastic and whole-souled young pastor, James Crumpton, is worshipping in the Masonic Temple and has built up a membership of more than thirty. The time is ripe now for some established agency of our Kingdom work to step in and carry on by helping this young church to get into permanent quar-

ters in a substantial church house. The Department of Religious Activities cannot undertake to do much more than it has done and is doing for this place and does not wish to stand in the way of a Board's coming in and building this work on up to maturity. By the time the young pastor gets his degree from the Theological Course of the Institute a year from now, the church should have been helped in some way to have a house of its own and it would be able to pay the pastor's salary and sail away to glorious and strenuous success under the leadership of a pastor who has been trained in the kind of work necessary for this section of the country. The same things are true of Napoleonville, where another young church under the leadership of Fred Moseley, who is the Associate Superintendent of our Religious Activities Department of the Institute, would build right on up. It is also a fine strategic town. Here, too, the church is operating in the Masonic Hall and on the third floor. It is pressing on and is beyond the experimental stage, if indeed there ever was such a stage in a wisely chosen and spiritually initiated work of the Lord. The work of White Castle, under the leadership of Eugene Cross, Secretary of our Department of Religious Activities, is making progress against great difficulties, operating in the Methodist church building temporarily. The Methodist brethren have been very kind and cooperative with our department in this and other towns where we are working. This church also merits a substantial house of its own.

We entered last year in addition to these towns, Labadieville, Raceland, Patterson, Thibodaux, where Rev. Lawrence Thibodaux has his church, Shell Beach, Pointe a la Hache with our bus and loudspeaker work. In Pointe a la Hache a persevering young pastor, Bro. W. H. Efferson, is in charge of a church and a mission point also. The work in all these points is being carried forward and we hope to have young churches in some of them soon. This year we are beginning work in Alluvial City, Shell Beach and Delacroix in St. Bernard Parish and in Larose, Des Allemands, Luling and continuing our work in Lockport. We are also helping Bro. Lawrence Thibodaux in a work in Schriever. We do not propose to turn any of these towns loose until the work is well grounded in them. But we cannot go into the work of church building. There is need of a building also at Pointe a la Hache. Our young student pastors get a very limited help from the Institute and the new congregation cannot pay them very much; but if the churches could have the help of some Board as was the case when the Home Mission Board stepped in and built the church building at Morgan City after the church had been built up to a membership of some seventy-five, these churches would take the responsibility of the salary of the pastor and then the Board would see a fine church go forward in each of these places with a minimum of cost. The department service of loudspeaker dissemination of the Gospel will continue in these towns until the church, like that in Morgan City, may be able to master the situation alone.

This year our department has begun permanent operation in seventeen new places, eight inside the city with the cooperation of the City Mis-

sion Board of the New Orleans Baptist Association, and nine outside the city. One of these places in the city is in the promising suburb of Chalmette, where we were able to obtain the use of the school building on Sunday mornings. We send out this fine invitation to our Boards of State or Home Missions to come over into this Macedonia and help us. We believe that with three buses equipped with loudspeakers, plenty of literature, and a fine enthusiastic band of a hundred and fifty workers who are ready and eager for the task we can do much to help the Boards take this fine region for the Gospel of our Saviour.

One of the chief ways in which the Boards can help in getting some of these young churches established firmly and in building them up rapidly to firm self-support is by giving them substantial buildings. Most of the towns we are working to evangelize are strategic places. Some of them are the very nerve centers of the great, rich section of the Mississippi Valley which constitutes already and will continue to be the sugar bowl of the United States. Great oil interests are rapidly springing up all over this Southern Louisiana district and the future material prosperity is more than assured. Even in the suburbs of New Orleans oil wells are springing up and in a number of the towns up and down the highway from Golden Meadow to White Castle and along the Old Spanish Trail people are coming in from Texas (many of them Baptists) who are interested in the new oil fields and the time as well as places are strategic in their importance if Louisiana is to receive the Gospel through Baptist agencies.

We wish to offer our Boards and established denominational agencies our hand of cooperation in opening up this fine field of real missionary work and evangelism through the use of our loudspeaker service manned by young ministers who at the same time are getting the first-hand knowledge of the conditions and the training necessary to man the new churches as fast as they come into existence. If our Boards will enter into cooperation and help to put up church buildings in the most strategic towns where we are going before and building up young churches, we will soon see the principal towns within a radius of a hundred miles around New Orleans occupied permanently by the Gospel.

A brief glance into the spectroscopic of our varied work of yesterday would thrill anyone who loves the coming of our Lord's Kingdom if there were space to adequately present it. There are so many experiences crowded into a day of this work that it would take a whole article to relate the vital experiences of any one of the forty to fifty workers who go out on these week-end trips. Into the experience of one worker came the opportunity to talk to a typical man of Larose. He did not want to accept the Gospel of Mark and the tract offered him. But with kindly patience the worker pressed the importance of the Word upon him as a vital help in solving the problems of life. He opened up finally and told his problems and reached for the little Gospel which he said he could not read. He would get some of his children to read it for him. He was a Frenchman with a family of seven small children and had never had or read the Bible. In

another service in the same town the children tore up copies of the Gospels, being taught to do it by their priest. But their parents stood in their doors along the streets and listened to the preaching. In Lockport some Catholic men raised their hands for prayer at the close of the service. One of them was across the bayou a hundred yards away at least. The worker in charge of that point made his way across to where the man was, immediately, with follow-up work. In Thibodaux two hundred men stood up and down the streets and listened and many raised their hands for prayer; and several, in acceptance of the Lord. These are but brief glimpses into services every Saturday and Sunday outside the city, as well as three nights in the week and some hours besides, in the work in the great strategic city of New Orleans where the same methods are effectively employed. Dr. Conner, of Southwestern Seminary, said: You brethren have the key to making New Orleans a great Christian and Baptist center by planting Baptist churches in the towns and country places round about." This year our Practical Activities force, cooperating with the Baptist City Mission Board and Executive Board of the New Orleans Association, is opening up eight mission points inside the city. In these "preaching points" permanent interests will be built up systematically with a view to the founding of new church centers gradually.

We wish to offer the Board and other organizations which come in to cooperate with us in this campaign, the guarantee of unremitting, continued, and permanent work from our Institute force in building this work. Even if a Board comes in and builds a church building in the town, we do not withdraw our seed-sowing process through preaching in the town with our loudspeaker and through scattering broadcast the written Word in the form of Gospels and good evangelical tracts which present the plan of salvation clearly and briefly. If a Board puts up a building, the worker stationed there who is elected by the church with the cooperation of the Board, will give systematic and full reports of the work of his church to the Board which builds and as long as that Board may desire to have such reports. The Board will have the full cooperation and guarantee that the work will go on permanently so far as the help from the Department of Practical Activities of the Institute is concerned. We, therefore, invite our State Board and Women's Missionary Union, as well as our Home Mission Board, to come in on this program and take over any of these strategic centers at any time and develop them independently or in any cooperative way that you may deem wise or best for your work and the Kingdom's interests. We are here to help build the work and very especially, our workers.

—BR—

It was three o'clock in the morning and the guard was rather suspicious of the man in evening clothes who walked slowly along the street, crossing and recrossing the road.

"Out rather late, aren't you?" asked the guard.

"Perhaps it is a little late," agreed the man, "but it's about the only chance a pedestrian has these days."

MISSIONS IN A WORLD AT WAR

(Continued from Page Ten)

one is going to convert the world and it makes a tremendous difference who does and you and I as Christians have been guilty of a false assumption that we are the only ones concerned with converting the world. And that is not so. There are other men, aggressive and determined and able, who are out to do the utmost to win the world. To Christ? No, to win the world to their ideal. If Jesus Christ is to be the King of kings, we have to do more than we are about it. We have to work for it and give for it and sacrifice for it. The Jewish nation took Jesus and put Jesus on a cross and crucified Him and the Christian faith changed that cross into a symbol of victory. Now other hundreds want to tear down those crosses and scatter them over the face of the earth. What is to be the fate of Christ in this generation? It is up to you and me. Who will convert the world?

Let us look at the world, and the challenge of other religions. There are certain religions that are not missionary. Hinduism and Judaism are not aggressively missionary. Take Judaism for example, it started as a great national faith and then died out in the land of its origin. Of course, Christianity has just about died out in the land of its origin. In the land where Christianity was born and largely in the area where Paul traveled and wrote and taught Christianity is dead. Judaism died out in the area of its origin but it became aggressively missionary and spread out and then lost its impulse only to die again. Do you suppose that if we say that we just don't have enough money to send missionaries to this area where Judaism died that Mohammedanism won't. Mohammedanism came into being because Christianity lost its grips on truth for a time. Mohammedanism was born to meet the needs of a great people, fatalistic but aggressively missionary. Do you suppose that if we abandon our efforts in that area that they will quit because we did? Who will convert the world? The Mohammedan will do it if he can. "Oh, no," you say, "Christ must convert the world." The Catholics are aggressively missionary. Millions and millions of dollars pour into the coffers of the Pope to spread their concept of the gospel around the world. It is not a thing you can take for granted, that our particular conception of Christianity is going to win eventually unless we do something about it. I was in a conference on negro ministerial education with committees representing the great negro conventions and one of our speakers pointed out the amount of money that the Catholics are spending to win the negroes from the Baptist faith and Protestant churches. We got mad. The idea of making an aggressive effort to win Baptists into the Catholic fold. Someone pointed out the vast amount our own Home Board is spending to convert Catholics. Who is going to convert the world? The Catholics? The Mormons? They are aggressive missionaries. They have grown from a little sect that started in the town in which I was born to a great people. Or will it be the Pentecostal group? We abandon churches in rural areas and the Pentecostal group goes in

and makes them work. We abandon churches in areas and sections of the great cities and the Pentecostal group moves in and they flourish. Who is going to convert the world? They are doing a mighty good job of it in their way wherever they can get.

Who is going to win the world? Oh, but you say, the Christian faith will. I say the faith we cherish ought to but it will only do it as we pay the price. I sat in the board room in Richmond and talked to a fine Christian girl who was giving her testimony and she said, "I want to bury my life in Africa." I thought of another girl who stood in that same place and said, "I want to give my life for Christ in Africa," a few months before. She had gone to Africa and in a few months the plague came and they buried her in Africa. Now here was this one—she was fine and clean and Christian and she wanted to bury her life in Africa. That is what it takes. But you see the opposition is even greater than it was before for we face not only those other religions but we face the substitute religions, the false religions, that have grown up in the last few years. Take Fascism and Communism for instance.

Communism says "There is no God, and Lenin is His prophet." Believe me, they are out to win the world to their atheistic philosophy. Luther Wesley Smith, secretary of the American Baptist Publication Society, says that Communism won more converts in eighteen years than Christianity did in eighteen centuries. Who is going to convert the world? In many lands and in many areas of life in every land the Communist is doing it. You go with me to the Park of Culture and Rest in Moscow and you will see there a map such as we have displayed in our churches, with markings showing where our missionaries are. Go to this park in Moscow in Russia and Moscow is the center of the earth and lines go around out over the earth, indicating the type of Communist missionary movement being carried on there. The Communist says, "I am going to convert the world."

And this other false religion—Nazism, or Fascism. It is out to win the world. The Church can either knuckle under and take orders, or get out, and they don't care very much which. The State is everything. The Fuehrer is the head of it all. While you and I have been watching, little by little they have taken over state after state, area after area of human life. It is no academic question—Who is going to convert the world? Make no mistake. There is a place in life for love of one's country and for patriotism. Those things that are deep in human hearts are real and good and of God. You and I must not make any mistake in identifying the success of the Kingdom of God with the triumph of any particular economic philosophy. Christianity was born in one of the great totalitarian states of history, and lived when that state died. Mark this: We can have Christianity without democracy. It would be a hard time, but we can have it. But you cannot have democracy without Christianity. The two are not to be identified but the one means a great deal to the other and you will not have democracy without the fundamental belief Christianity gives in the worth of the human soul—the

value of an individual man, and the brotherhood of man and the Fatherhood of God who made all nations.

Who is going to convert the world? All these "isms" are out to say "We expect to convert the world and make it ours." I am ignoring for the moment all the other good arguments for missions. The fact that missions gave Christ to me and I can't keep him for myself; Go ye into all the world, war or no war, and preach the Gospel. I am a debtor. The fact of a world's need of Christ. All those are valid arguments to be sure. Let me lay on your hearts the question that keeps driving me on: Who is going to convert the world?

Once we say we are determined that Christ shall win the world, what are we going to do about it? The first thing is: We have to really believe in Missions ourselves, and too many of us don't. How many missionary sermons do you preach a year? Do you work as hard to raise the missionary money as you do to raise the other money in your church? Why is it that Southern Baptists' giving for missions is so low we don't even publish the figures to show how badly we compare with others? It hurts me sometimes to see how little some churches give to missions and how little we seem to care. Believe me, we can rationalize all we want, but most of the fault comes back to the preacher. We must believe in Missions ourselves; we must convert our churches and church members to believe in Missions. Listen: Half of them believe that Christ will convert the world. They don't give—that's how we know. Where your heart is, there are your treasures. Another thing: We must do a better job at home. The only way to beat the Communists is to beat them to it, to prove that in a democracy we can solve better the problems that plague human life than the Communist and the Russian; to show that we can meet the problems of human needs and meet the basic desires of human life better in a Christian land.

I noticed in the negro magazine, CRISIS, last week, a comparison between the caste system in India and the condition of the Negro in America, and it made a mighty good case. Do you read a Negro magazine? Do you ever see a Negro newspaper? The Communist does. The Catholic does. Have you ever seen how half the people in your town live? Do you know about the despicable, rotten conditions under which thousands of people live in this city? Do you care? Do you know about the constantly lowering scale of living of the farmer in the South? A study made in Virginia not long ago showed that the farmer who used to think that he could dig out and be able to hold his head up, had now given up and is going down further. He wonders "What's the use?" Do you know that in the territory of the Southern Baptist Convention there are three times as many unconverted people as lived in the whole territory of the Convention a hundred years ago? If we are going to convert the world we had better begin a home. Let's do the job of making America Christian!

One other thought—we are going to have to work together more than ever before. This is no job for an individual Christian nor for an individual church nor for an individual denomination. Against the organized paganism of a world, there is only one thing to do, and that is organize

creative Christendom. I'm not talking about church union; I'm talking about working together. No one group can get along without the others and do all that it might do. Against the challenge of organized paganism and international relations and right here at home organized paganism that says "We are going to get what we can get and make all the money we can out of liquor, and we are going to get the profits"—organized to get what they want, cost what it may in human souls, and only an organized, cooperative Christendom is big enough to meet the challenge here and around the world. You and I need to get ready; to see the resources that Southern Baptists have, and to pour them into the cooperative efforts of Christendom; to see that here are the resources that the world needs and we are going to see that the world gets it. Prepare better missionaries than ever before. Get ready for the day of opportunity when Christ and his church will have a better chance.

Perhaps I have been giving you the wrong question. It is not, "Who is going to convert the world," but "Who can save the world?" "There is none other name under heaven whereby ye must be saved." It is He and only He who can save the world, but He will not save it alone. He needs you and me and all others who believe. Who is going to convert the world? Those who believe hard enough and give sacrificially and give earnestly enough, to give the one in whom they believe a chance. Others are doing it.

I sat and drank coffee and ate ice cream along a street in Berlin some years ago with a young German from a propaganda department of Hitler's. We had just heard Hitler speak, and heard him sway the multitude with his mighty voice. I said to this young man "You have been in the party quite a while, haven't you?" He said, "Yes, I was one of the first two thousand." Then I said, "You have suffered a good deal to bring Hitler to power this way, haven't you?" And he said, "Yes, I've been in jail sixteen times, wounded twice, shot once in the leg and once in the head." I asked him, "That's a lot to suffer, isn't it?" And then he looked me straight in the eye and said, "That's nothing even to mention. Some of our party have even died." And then he said, "I would do infinitely more for my Hitler and my Party and my Fatherland." Can you match that? Can you say "I will do infinitely more for my Christ and his Church and his Kingdom?" The way we say that will determine WHO WILL CONVERT THE WORLD."

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NEWS AROUND THE WORLD

WHAT OF THE NIGHT?

George W. Sadler, Secretary For Africa, Europe
And The Near East Foreign Mission Board

What of the night? In answering that question as it applies to Foreign Missions, we choose to reverse the order of the watchman of Isaiah's day. Our reply is: "The night cometh and also the morning."

Night Over Europe

This was the subject of an editorial which appeared in a leading metropolitan daily more than a year ago. The editor was commenting upon the report of Mr. Raymond B. Fosdick of the Rockefeller Foundation. With students serving as soldiers and university books as means of defense in rifle pits; with professors dismissed or in concentration camps; with many institutions closed, no one could doubt that night had settled over the academic life of Europe.

Since Mr. Fosdick's report was made, the darkness has become even more dense. Greece and Yugoslavia and Libya and Crete and Syria and Irak and Iran and Russia have been added to the areas of blackness and death.

Our little seminary in Belgrade, conceived in the heart and brain of Dr. Everett Gill, Sr., and brought into being by the travail of John Allen and Pauline Moore, has had its light put out by the great god Mars. The students are scattered and the Moores are in Hungary.

Night has come to Rumania in the form of revolution and war and loss of territory. The leading Baptist preacher in Bessarabia had disappeared and it is almost certain that he paid the highest price for his faith and that he earned the right to die as a Christian. The training school and seminary buildings in Bucharest have been damaged and the lives of the missionaries have been endangered by an earthquake. In May the missionaries were told that their presence was not desired and that they would have to leave the country. This verdict was changed and our representatives may remain until December 31.

Darkness In The Orient

A menacing cloud still hangs heavily over the Orient. The "new order in East Asia" may mean not only war but also death to the kind of missionary work Southern Baptists have been accustomed to engage in. The hesitancy and indecision of the military party is reflected in every phase of Japanese life. After all, the blow which, as a Board, we feared, may not fall.

To say that officials of our state departments have thought for weeks that war with Japan was imminent is revealing no secret. One of them, who has spent a number of years in China, told the writer more than a month ago that Japan was like a man riding a bicycle. It was necessary either to go forward or fall off. To proceed might mean ruin; to fall off would certainly mean loss of face.

China's future is wrapped up in Japan's decision and so is the future of the missionary enterprise in the Orient. At present our Board has about one hundred representatives in China. Many of these, separated from wives and children, are overborne with the burdens of anxiety and overwork. They are not whining but they are asking that recruits be sent. No missionaries are allowed to proceed to China unless Boards can give evidence of definite need of their services. It is difficult to secure visas for any but doctors and nurses and those who engage in relief work.

Blackout In Brazil

For many years Brazil has been considered one of the most fertile of all foreign fields. On his recent return from this republic, Dr. John R. Mott spoke with enthusiasm of the opportunities for missionary service presented by this and other South American countries. But lately Brazil has been swept into the maelstrom of double-dealing by the currents of war. Men who called themselves heralds of the conquering Christ were really agents of a conquering criminal. Because of the activity of these wolves in sheep's clothing, the door of Brazil has been shut to ALL new missionaries. Efforts have been made by a lawyer of in-

ternational repute to have this barrier removed but to no avail.

Also The Morning

In all these fields and in others which have not been mentioned there are gleams that penetrate the gloom. The spirit of the missionaries, the attitude of the national Christians, the interest of those who make up our constituency, the effectiveness of the gospel are some of the signs that assure us of the dawn of a new day.

From Hungary come reports to the effect that the Good News is proclaimed without hindrance. From Rumania we receive communications that tell us that the sessions of the training school and seminary were completed successfully, that only two weeks were lost because of that country's entry into the war. From Spain we get tidings of the finding and following of Christ by men and women who are happy to own Him as Lord.

Even from war-mad Japan there comes assurance that Dr. Maxfield Garrett's presence is a source of strength to many in that misled land. From China one quotes Genesis in saying: "The Lord hath made me fruitful in the land of my affliction." Another declares: "We have just finished one of the best years our school has yet known." Another whose wife is in this country writes: "I have no fear and feel all will be well in the end." Still another reports a meeting in which "The power of God was manifested in the salvation of about twenty souls and the dedication of some fifteen or more lives for special service to our Lord."

From South America there come assurances that the word of the Lord is not returning to Him void. Behind the temporarily closed doors in Brazil, life is being transformed and God is being glorified. In the other republics the Good News is being preached without hindrance.

And so we might report about Africa and the other areas which have not been mentioned. The light is shining in darkness and the darkness cannot put it out. The Son of Righteousness is rising with healing in His wings and some day He will be recognized and acclaimed the Light of the World.

ROSES IN CHINA

(Foreign Mission Board)—Miss Flora E. Dodson wrote recently about the thorns and roses of China. Hear her as she talks about the roses:

"The roses—the joy and peace and fellowship in the Lord as the entire group works together with one mind and heart, and the manifestation of the Lord's power as He works through weak and imperfect human beings and leads through valleys and out and up into heights where one's vision may be clearer to view the happenings of the word, all under the control of our mighty God, who loves and cares for His own. There has been special joy in prayer together as all the activities of the school have been committed to the Lord for His guidance and leading.

"There has been an enrollment of forty students during the year—a splendid group whose spiritual progress has brought comfort to our hearts. We beg that you will join us in prayer that the Lord will call out more laborers into the harvest field for truly the harvest is ripe and the workers so few. And pray with us that the Lord will bring to this training school just those whom He would have trained here. We need more of the better educated people willing to yield themselves wholly to the Lord for special service."

MISSIONS LINKED TOGETHER

(Foreign Mission Board)—The following story told by Mrs. Albert Bagby of Brazil illustrates the far-reachingness and power of the Gospel:

"While preaching out at a mission station here in the city, Albert learned the interesting facts in a man's experience, that I thought linked missions far and near together. A Rumanian, he was brought up in Bessarabia, heard the gospel in Russia and Bessarabia but his heart was hardened

and he would not hear. His mother was converted there through Baptist work and began the years of prayer for him. His wife became favorably inclined to the gospel. They came to Brazil and in the interior of the state of Sao Paulo his wife, in child-bearing, confessed Christ as Saviour and Lord. They were miles and miles from anyone and only her husband was present. The strivings and yearnings to surrender were over. At the time the government was giving free passage to anyone who wished to migrate to other parts of Brazil. A friend gave them a sack of flour, and the good woman made it all into bread. For five days on the train that is all they and the children had to eat. A passenger on the train kindly provided milk for the youngest child. Renhor Raugust made the whole journey with his family with but three mil reis (fourteen cents) in his pocket. They arrived there with six cents. Although he was amazed at the Lord's care and provision for them, he stubbornly refused to accept the wooings of the Spirit. His wife, after being encouraged and strengthened in the Word while in Sao Paulo, daily read the Bible and prayed unceasingly for her husband, disregarding his scorn, persecution and careless living. Finally he could resist the Spirit no longer and his was a complete transforming rebirth. They moved to Porto Alegre and now the zeal of the Lord consumes him. No one can listen unmoved to the broken testimony of this smiling mother of ten children, as she tells of her amazing joy in seeing her whole family at the feet of the Lord. How she condemns herself for her lack of faith. They are both radiant and tireless in their devoted living for Him. Foreign, Home, City Missions that terminated in a family altar that is a meeting house for worship in that district."

FEED THE FAMISHED

(Foreign Mission Board)—Those whose hearts normally respond to the appeal of human need ought to be moved by this message:

"In spite of fair and good wheat crops in many places and promise of good fall crops, there are places in famine and approaching famine conditions, due to war or wholesale punishments on villages and groups of villages, or to lack of men to plant crops even where there was no drought. Where villages have been burned, there is an immediate emergency for shelter, food and clothing. There are thousands of children of the homeless villagers in temporary schools who will have to be dismissed at once, with no place to go, unless present support is continued. This as also the need for timbers with which to build their adobe houses, was held to be emergency rather than chronic suffering.

"As for the possibility of doing emergency relief . . . relief on a small scale in scattered places, where there is good native Christian leadership, is thoroughly practicable, and the opportunity for service is immense."

—BR—

It was my joy and privilege to lead the singing and preaching in a two weeks meeting with the Cox Creek Baptist Church, Cox Creek, Ky. The Lord graciously blessed our efforts. The spirit in the services was good and the congregations large. Many of the Christians were revived. Few sinners were saved and joined the church. There were several who attended the services that had not been in a church service for from ten to thirty years. Bro. Walter E. Bryant is pastor, a very consecrated, earnest young man. This church is one of the oldest churches in Kentucky—about 160 years old. I have all of my time taken until the first of December. I shall greatly appreciate the prayers of God's people for me.—Joe Canzoneri.

The Rev. Cecil V. Cook, Jr., of Charlottesville, Virginia, a graduate of the Southern Baptist Theological Seminary, has accepted a call to the pastorate of Napoleon Avenue Baptist Church, New Orleans, and will begin his ministry the fourth Sunday of September.